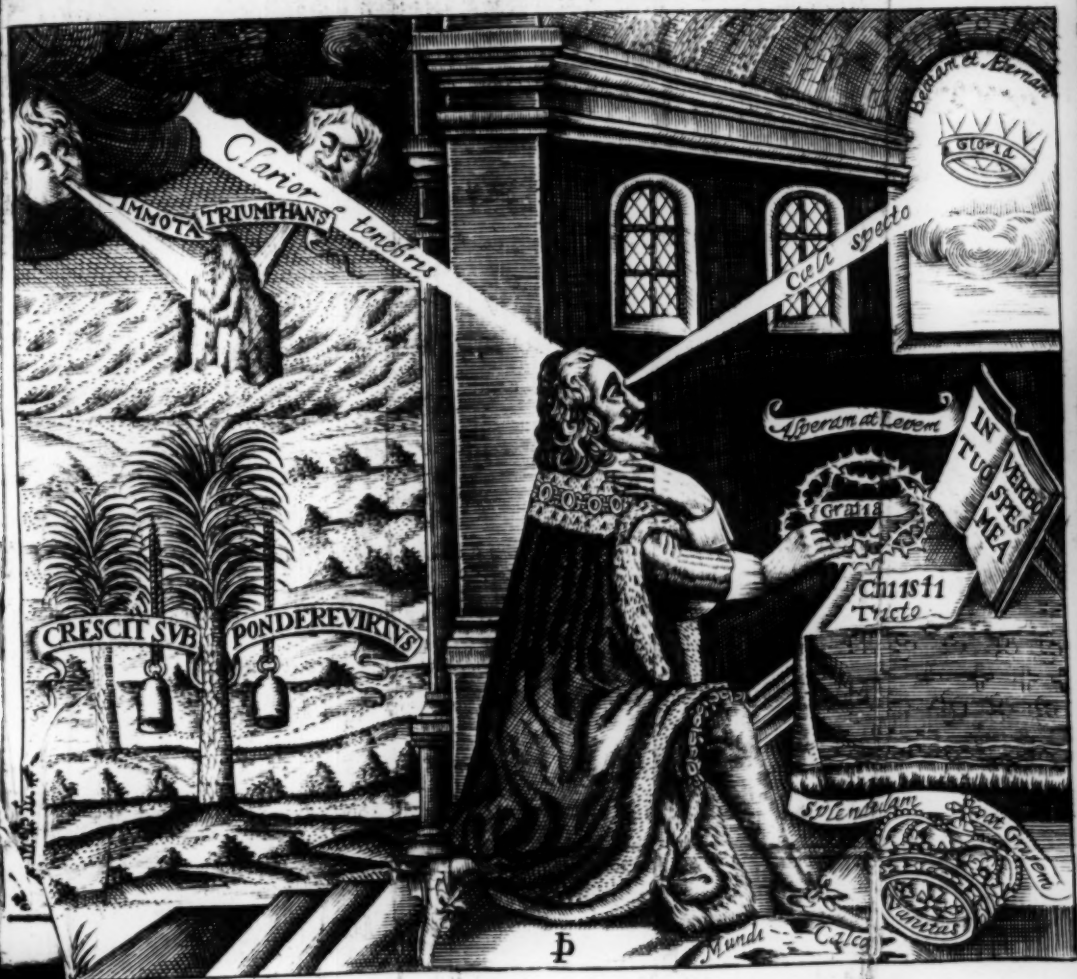


the Frontispice.

He to try
Farres deny,
In order doe
owing veiwe,
By foot, disdayne,
all but vaine,
Hornes I greet,
Sharpe as sweet :
Booke upon my brest
in thy word.
At, I see

the Frontispice.

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Booke upon my brest
in thy word.
At, I see





Εἰκὼν Βασιλική.

THE
POVTRAICTURE
OF
HIS SACRED
MAIESTIE
In His
SOLITUDES
AND
SVFFERINGS.

ROM: 8.
More then Conquerour &c

*Bona agere, & mala pati, Regium
est.*

MDC. XLVIII.

F. Madan



COLL.

JUN

X F



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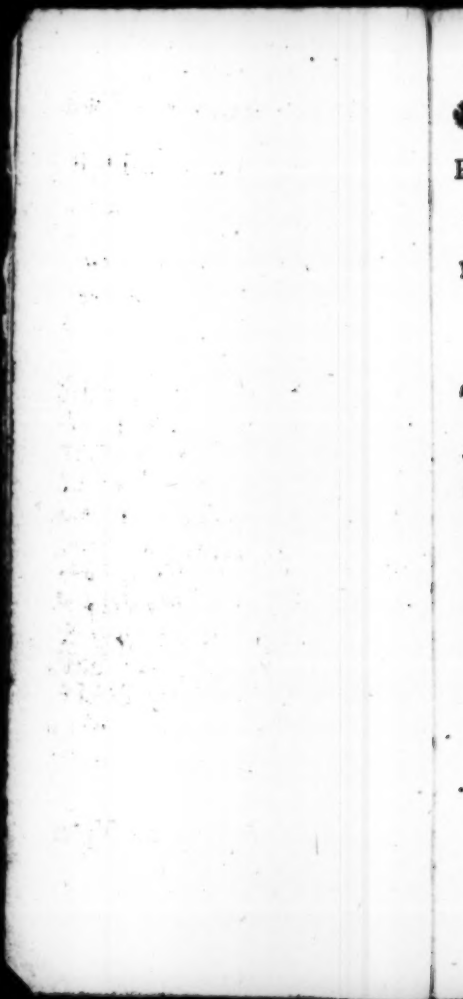
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A 3

I

Vpon







EIKON BASILIKH.

I Upon His Majesties calling this last Parliament.

THis last Parliament I called not more by others advice, and necessity of My affairs, then by my own choice and inclination; who have alwaies thought the right way of Parliaments most safe for my Crown, and best pleasing to My People: And although I was not forgetful of those sparks, which some mens distempers formerly studied to kindle in Parliaments, (which by forbearing to convene for some yeares, I hoped to have extinguished) yet resolving with My self to give al just satisfaction to modest and sober desires, and to redresse al publique greivances in Church and State; I hoped by

EIKΩΝ ΒΑΣΙΛΙΚΗ.

My [freedome and their mode-
ration] to prevent all misunder-
standings, & miscarriages in this.
In which as I feared affaires
would meet with some passion &
prejudice in other men, so I resol-
ved they should find least of them
in My self; not doubting but by the
weight of Reason I shou'd coun-
ter poise the over ballancings of
any factions.

I was, indeed, sorry to hear, with
what partiality and popular
heat Elections were carried in
many places; yet hoping that
the gravity and discretion of
other Gentlemen would allay &
fix the Commons to a due tem-
perament, [guiding some mens
well meaning zeale by such
rules of moderation as are best,
both to preserve and restore the
health of all States and King-
domes:] No man was better
pleased with the convening of this
Parliament, then My selfe; who
knowing best the largenesse of
My own Heart toward My Peo-
ples

EIKON BASILIKH.

ples good and just contentment, pleased my selfe most in that good and firme understanding, which would hence grow between Me and My People.

All Jealousies being laid aside, My owne and my Childrens Interests gave me many obligations to seek and preserve the love and welfare of my Subjects. The only temporall blessing that is left to the ambition of just Monarchs, as their greatest honour and safety, next Gods protections; I cared not to lessen my selfe in some things of My wonted Prerogative; since I knew I could be no loser, if I might gaine but a recompence in My Subjects affections.

I intended not only to oblige My friends, but Mine Enemies also: exceeding even the desires of those, that were factiously discontented, if they did but pretend to any modest and sober sense.

The *odium* and offences which

EIKON BASILIKH.

some mens rigour or remissnesse in Church and State had contracted upon my Government, I resolved to have expiated by such Lawes, and regulations for the future, as might not only rectifie what was amisse in practise, but supply what was defective in the constitution: No man having a greater zeale to see Religion settled and preserved in Truth, Vnity, and Order, then my selfe; whom it most concernes both in piety, & pollicy; as knowing that, No flames of civil dissensions are more dangerous then those which make Religious pretensions the grounds of Factions.

I resolved to reforme, what I should by free and full advice in Parliament be convinced to be amisse; and to grant whatever My Reason and Conscience told Me was fit to be desired; I wish I had kept my selfe within those bounds, and not suffered My owne Judgement to have beene over-boene in some things, more
by

EIKON BASILIKH.

by others Importunities, then their Arguments, My confidence had lesse betrayed My selfe, and My Kingdomes to those Advantages, which some men sought for, who wanted nothing but power, and occasion to do mischief.

But our sinnes bring ripe, there was no preventing of Gods Justice, from reaping that glory in our Calamities, which we robb'd him of in our Prosperity.

For thou (O Lord) hast made us see, that Resolutions of future Reforming do not alwayes satisfy thy Justice, nor prevent thy vengeance for former miscarriages

Our sinnes have over laid our hopes. Thou hast taught us to depend on thy mercy to forgive, not on our purpose to amend. When thou hast vindicated thy glory by thy Iudgments, & hast shewed us how unsafe it is to offend thee, upon presumptions afterwards to please thee; Then I trust thy

EIKON BASILIKH.

mercies will restore those blessings to us which we have so much abused, as to force thee to deprive us of them.

For want of timely repentance of our sins, thou givest us cause to Repent of those Remedies we too late apply.

Yet I doe not Repent of my calling this last Parliament, because O Lord, I did it with an upright intention to Thy glory, and My Peoples good.

The miseries which have ensued upon Me and My Kingdoms, are the just effects of thy displeasure upon us; and may be yet (through thy mercy) preparatives of us to future blessings and better hearts to enjoy them.

O Lord, though thou hast deprived us of many former comforts; yet grant Me and My people the benefit of our afflictions, and thy chastisements; that thy rod as well as thy staffe may comfort us: Then shall we dare to account them the strokes not of an

Ene-

EIKON BASILIKH.

Enemy, but my Father, when thou givest us those humble affections, that measure of patience in repentance which becoms thy Children; I shall have no cause to repent the miseries this Parliament hath occasioned, when by them thou hast brought Me and My people, unfeignedly to repent of the sinnes we have committed.

Thy Grace is infinitely better with our sufferings then our peace could be with Our sins. O thou soveraign goodnes and wisdom, who over rulest al our counsels, over rule also al our hearts, that the worse things we suffer by thy justice, the better we may be by thy Mercy.

As our sinnes have turned our Antidotes into poyson, so let thy grace turn our poysons unto Antidotes.

As the sins of our peace disposed us to this unhappie Warre, so let this warre prepare us for thy blessed peace.

That although I have but troublesome.

EIKON BASILIKH.

blesome Kingdomes here, yet I may attain to that kingdom of peace in My Heart, and in thy Heaven, which Christ hath purchased & thou wilt give to thy servant (though a Sinner) for my Saviours sake. Amen.

2 Upon the Earle of Straffords death.

I Looked upon my Lord of *Strafford*, as a Gentleman, whose great abilities might make a Prince rather afraid, then ashamed to employ him in the greatest affaires of State.

For those were prone to create in him great confidence of undertakings, and this was like enough to betray him to great errors and many enemyes; whereof he could not but contract good store, while moving in so high a sphere, and with so vigorous a lustre, he must need, [as the sun] raise many envious exhalations, which condensed by a popular
odium

EIKON BASILIKH.

odium, were capable to cast a cloud upon the brightest merit, and integrity

Though I cannot in my judgment approve all he did, driven (it may be] by the necessities of times, and the Temper of that People, more then led by his own disposition to any height & rigour of actions, yet I could never be convinced of any such criminousnesse in him, as willingly to expose his life to the stroake of Iustice, and malice of his enemyes.

I never met with more unhappy conjuncture of affaires, then in the businesse of that unfortunate Earle: when between My owne unsatisfiednesse in Conscience, and a necessity (as some told me) of satisfying the importunities of some people, I was perswaded by those, that I think wished me well, to chuse rather what was safe, then what seemed just; preferring the outward peace of My Kingdomes
with

EIKΩN ΒΑΣΙΛΙΚΗ.

with men, before that inward exactnesse of Conscience before God.

And indeed, I am so farre from excusing or denying that compliance on my part (for plenary consent it was not) to his destruction, whom in my judgement I thought not by any cleare Law, guilty of death ; That I never bare any touch of Conscience with greater regret: which, as a signe of my repentance, I have often with sorrow confessed both to God and men, as an act of so sinfull frailty, that it discovered more a feare of Man, than of God, whose name and place on Earth no man is worthy to bear, who will a void inconveniences of State, by acts of so high injustice, as no publique convenience can expiate or compensate:

J see it a bad exchange to wound a mans owne Conscience, thereby to salve State sores ; to calme the stormes of popular discontent, by stirring up a tempest
in

EIKON BASILIKH.

in a man's owne bosome:

Nor hath Gods justice failed in the event and sad consequences, to shew the world the fallacy of that *Maxime, Better one man per sh[though unjustly] then the people be displeased, or destroyed.* For,

In all likelyhood I could never have suffered, with My People greater calamities (yet with greater comfort) had I vindicated *Strafford's* innocency, at least by denying to signe that destructive Bill, according to that justice, which my Conscience suggested to me, then I have done since I gratified some mens unthankfull importunities with so cruell a favour. And I have observed, that those who counselled me to signe that Bill, have been so farre from receiving the rewards of such ingratiatings with the people, that no men have been harassed and crushed more than they: He only hath been least vexed by them, who counselled me, not to consent

EIKON BASILIKH.

consent against the vote of my
owne Conscience. I hope God
hath forgiven me and them, the
sinful rashnesse of that businesse.

To which being in my Soule
so fully conscious, those judge-
ments God hath pleased to send
upon me, are so much the more
welcome, as a means (I hope)
which his mercy hath sanctified
so to me, as to make me repent
of that unjust Act, [for so it was
to me] and for the future to teach
me, That the best rule of policy
is to preferre the doing of justice
before all enjoyments, and the
peace of my conscience before the
preservation of my Kingdomes.

Nor hath anything more for-
tified my resolutions against all
those violent importunities,
which since have sought to gaine
alike consent from Me, to Acts,
wherein my Conscience is unsat-
isfied, then the sharp touches I
have had for what passed Me in
My Lord of Strafford's Busines.

Not that I resolved to have em-
ployed

ΒΙΚΩΝ ΒΑΣΙΛΙΚΗ.

mployed him in My affairs, against the advice of my Parliament, but I would not have had any hand in his Death, of whose Guiltlesse I was better assured than any man living could be.

Nor were the Crimes objected against him so cleare, as after a long & fair hearing, to give convincing Satisfaction to the major part of both Houses; especially that of the Lords, of whom scarce a third part were present, when the Bill passed that house: And for the House of Commons many Gentlemen, disposed enough to diminish My L. of Straffords greatnesse and power, yet unsatisfied of his guilt in law, durst not condemne him to die, who for their Integrity in their Votes; were by boasting their names, exposed to the popular calumny, hatred and fury; which grew then so exorbitant in their clamours for Justice, [that is, to have both my self and the two Houses vote and do as they would have vs]
that

EIKON BASILIKH

that many ['tis thought) were rather terrified to concur with the condemning party, then satisfied that of right they ought so to do.

And that after Act vacating the Authority of the precedent, for future imitation, sufficiently tells the world, that some remorse touched even his most implacable enemies, as knowing he had very hard measure, and such as they would be very loath should be repeated to themselves.

This tenderesse and regret I find in my soul, for having had any hand (& that very unwillingly God knowes) in shedding one mans blood unjustly, though under the colour and formalities of Justice, and pretences of avoyding publick mischiefes) which may (I hope) be some evidence before God and man, to all Posterity, that I am farre from bearing justly the vast load & guilt of al that blood which hath been shed in this unhappy Warre; which some men will needs charge

EIKON BASILIKH.

charge on Me, to ease their own soules, who am, and ever shall be more afraid to take away any mans life unjustly, then to lose my own.

But thou, O God of infinite mercies, forgive me that act of sinfull compliance, which hath greater aggravations upon Me, then any man. Since I had not the least temptation of envy, or malice against him, and by my place should, at least so farre, have bin a preserver of him, as to have denied my consent to his destruction.

O Lord, I acknowledge my transgression, and my sinne is ever before me.

Deliver me from bloud guiltines, O God, thou God of my salvation, and my tongue shall sing of thy righteousness.

Against thee have I sinned, and done this evil! in thy sight, for thou sawest the contradiction between my heart and my hand.

Yet cast me not away from thy presence purge me with the blood of

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

of my Redeemer, and I shall be
clean, wash me with that preti-
ous effusion, and I shall be whi-
ter then snow.

Teach me to learn Righteousnes
by thy Iudgements, and to see my
frailty in thy Justice : while I
was persuaded by shedding one
mans blood to prevent after trou-
bles, thou hast for that, among o-
ther sinns, brought upon me, and
upon my Kingdomes, great, long,
and heavy troubles.

Make me to prefer Justice,
which is thy wil, before all con-
trary clamours, which are but
the discoveries of mans injurious
wil.

It is too much that they have
once overcome me, to please
them by disptasing thee, O ne-
ver suffer me for any reason of
State, to go against my Reason of
Conscience, which is highly to sin
against thee, the God of Reason,
and Iudge of our Consciences.

What ever O Lord thou see'st
fit to dep. iue me of, yet restore
unto

EIKON ΒΑΣΙΛΙΚΗ.

be unto me the joy of thy Salvation;
and ever uphold me with thy
free Spirit; which subjects my
will to none; but thy light of Rea-
son, Iustice, and Religion, which
shines in my soule; for thou desi-
rest Truth in the inward pates,
and integrity in the outward ex-
pression.

Lord bear the voice of thy sons,
and my Saviours Bloud, which
speakes better things: O make
me, and my people, to beare the
voice of joy and Gladnesse, that
the bones thou hast broken may re-
joyce in thy salvation.

3. *Vpon His Majesties go- ing to the House of Com- mons.*

MY going to the House of
Commons to demand ju-
stice upon the 5. Members, was
an act, which my enemies loa-
ded with all the obloquies and
exasperations they could: ☉

EIKON BASILIKH.

It filled indifferent men with great jealousies and feares; yet and many of my friends resented it as a motion rising rather from Passion then Reason, and not guided with such discretion, as the touchinesse of those times required. But these men knew not the just motives, and pregnant grounds, with which I thought my selfe so furnished, that they needed nothing to such evidence as I could have produced against those I charged, save only a free and legall Triall, which was all desired.

Nor had I any temptation of displeasure, or revenge against those mens persons, further then I had discovered those (as I thought) unlawfull correspondencies they had used, and engagement they had made to embroyle my Kingdomes; of all which, I missed, but little to have produced writings under some mens own hands, who were the chief contrivers of the following innovations.

Provi-

EIKON BASILIKH.

Providence would not have it so, yet I wanted not such probabilities as were sufficient to raise jealousies in any Kings heart, who is not wholly stupid and neglective of the publick peace, which to preserve by calling in question half a dozen men, in a faire and legal way, [which God knowes was all my design] could have amounted to no worse effect, had it succeeded, then either to do me and my Kingdome right, in case they had been found guilty, or else to have clear'd their innocency, and removed my suspicions; which, as they were not raised out of any malice, so neither were they in Reason to be smothered.

What flames of discontent this spark [though I sought by all speedy and possible means to quench it] soon kindled, all the world is witness; The aspersion which some men cast upon that action, as if I had designed by force to assault the House of Commons, and invade their priviledg, is so false, that

EIKON BASILIKH.

as God best knows, I had no such intent, so none that attended Me could justly gather from any thing I then said or did, the least intimation of any such thoughts.

That I went attended with some Gentlemen as it was no unwonted thing for the Majesty & safety of a King so to be attended, only all in discontented times, so were my followers at that time short of my ordinary guard, & no way proportionable to hazard in a tumultuary conflict. Nor were they more scared at my coming then I was unassured of not having some affronts cast upon me, if I had none with me to preserve a reverence to me; For many people had, (at that time) learned to think those hard thoughts, which they have since abundantly vented against Me, both by words & deeds.

The summe of that business was this.

Those men and their adherents, were then looked upon by the af-
frighted

EIKON BASILIKH.

frighted vulgar as greater Pro-
tectors of their Lawes and Li-
berties, then my selfe, and so
worthier of their protection. I
leave them to God, and their own
Consciencs, who, if guilty of
evill machinations; no present
impunity or popular vindicati-
ons of them, will be subterfuge
sufficient to rescue them from
those exact Tribunalls.

To which in the obstructions
of justice among men, we must
religiously appeale, as being an
argument to us Christians of
that after un-avoidable judge-
ment, which shall rejudg, what
among men is but corruptly de-
cided, or not at all.

I endeavoured to have preven-
ted, if God had seen fit, those fu-
ture commotions, which I fore-
saw, would in all likelyhood fol-
low some mens activity (if not
restrained) and so now hath done
to the undoing of many thou-
sands; the more is the pitty.

But to over-awe the freedome

EIKON BASILIKH.

of the Houses or to weaken their just Authority by any violent impressions upon them, was not at all my designe: I thought I had so much justice and reason on my side, as should not have needed so rough assistance; and I was resolved rather to bear the repulse with patience, then to use such hazardous extremities.

But thou O Lord art my witness in heaven, and in my Heart: if I have purposed any violence or oppression against the innocent; or if there were any such wickedness in my thoughts.

Then let the enemy persecute my soule, and tread my life to the ground, and lay mine Honour in the dust.

Thou that see'st not as man seeth, but lookest beyond all popular appearances, searching the heart, and trying the reins, and bringing to light the hidden things of darkness, shew thy selfe.

Let not my afflictions be esteemed (as with wise and godly men they

EIKON BASILIKH.

they cannot be) any argument of my sinne in that matter , more then their impunity among good men is any sure token of their innocency.

But forgive them wherein they have done amisse, though they are not punished for it in this world.

Save thy servant from the privy conspiracies , and open violence of bloody and unreasonable men, according to the uprightness of my heart, and the Innocency of my hands in this matter.

Plead my cause, and maintaine my right, O thou that sittest in the Throne , judging rightlie, that thy servant may ever rejoyce in thy salvation.

4. Vpon the Insolency of the Tumults.

I Never thought any thing [except our sins] more ominously presaging all these mischeifes, which have followed, then thote Tumults in London and West-

EIKON BASILIKH.

minster, soon after the Convening of this Parliament, which were not like a storm at Sea, [which yet wants not its terror] but like an Earth-quake, shaking the very foundations of all; then which nothing in the world hath more of horreur.

As it is one of the most convincing Arguments that there is a God, while his power sets bounds to the raging of the Seas; so it is no lesse, that he restraines the madness of the people. Nor doth any thing portend more Gods displeasure against a Nation, then when hee suffers the confluence and clamours of the vulgar, to passe all boundaries of Lawes, and reverence to Authority.

Which those Tumults did to so high degrees of insolence, that they spared not to invade the Honour and Freedome of the two Houses, menacing, reproaching, shaking, yea and assaulting some Members of both Houses,

EIKON BASILIKH.

as they fancied, or disliked them?
nor did they forbear most rude
and unseemly deportments both
in contemptuous words and
actions, to my selfe and my
Court.

Nor was it a short fit or two
of shaking, as an ague, but a quo-
tidian feaver, alwayes encreasing
to higher inflammations, impa-
tient of any mitigation, restraint
of remission.

First, they must bee a guard
against those feares, which some
men scared themselves and o-
thers withall, when indeed no-
thing was more to be feared and
lesse to be used by wise men, then
those tumultuary confluxes of
meane and rude people, who are
taught first to petition, then to
protect, then to dictate, at last to
command and overawe the Par-
liament.

All obstructions in Parlia-
ment(that is, all freedome of
differing in Votes, and debating
matters with reason and can-
dour)

EIKON BASILIKH,

dour) must be taken away with these Tumults: By these must the Houses be purged, and all rotten Members (as they pleased to count them) cast out; By these the obstinacy of men resolved to discharge their Consciences must be subdued, by these all factious, seditious, and schismaticall proposalls against Government Ecclesiasticall or Civill, must be backed and abetted, till they prevailed.

Generally, who ever had most mind to bring forth confusion and ruine upon Church and State, used the midwifery of those Tumults: whose riot and impatience was such, that they would not stay the ripening and season of Councils, or faire production of Acts, in the order, gravity, and deliberatenesse befitting a Parliament; but ripped up with barbarous cruelty, and forcibly cut out aborigine Votes, such as their Inviters and encouragers most fancied.

Yea

EIKON BASILIKH.

Yea, so enormous and detestable were their outrages, that no sober man could be without an infinite shame and sorrow to see them so tolerated and connived at by some, countenanced, encouraged, and applauded by others.

What good man had not rather want any thing he most desired, for the publique good, then obtain it by such an unlawfull and irreligious means? But mens passions and Gods directions seldome agree; violent designs and motions must have sutable engins, such as too much attend their owne ends, seldome confine themselves to Gods means. Force must croud in what reason wil not lead.

Who were the chief Demagogues and Patrons of Tumults, to send for them, to flatter and embolden them, to direct and tune their clamorous importunities, some men yet living are too conscious to pretend ignorance; God in his due time wil let these see, that those were no fit means to be used

EIKON BASILIKH.

used for attaining his ends.

But, as it is no strange thing for the Sea, to rage when strong winds blow upon it, so neither for multitudes to become insolent, when they have Men of some reputation for parts & piety to set them on.

That which made their rudeness most formidable, was that many Complaints being made, and Messages sent by My selfe & some of both Houses; yet no order for redresse could be obtained with any vigour and efficacy, proportionable to the malignity of that now far spread disease, and predominant mischeief.

Such was some mens stupidity, that they feared no inconvenience, Others petulancy, that they joyed to see their betters shamefully outraged & abused, while they knew their only security consisted in vulgar flattery, So insensible were they of mine, or the two houses common safety and Honours.

Nor could ever any order be obtained, impartially to examine, censure

EIKON BASIΣIKH.

condemne, and punish the knowne *Boute-feus*, and impudent Incendiaries, who boasted of the influence they had, and used to c n- voke those Tumults as their advantages served.

Yea, some (who should have bin wiser Statesmen) owned them as friends, commending their Courage, Zeale and industry; which to sober men could seem no better then that of the Devill, who goes about seeking whom he may deceive and devoure.

I confesse when I found such a deafnes, that no Declaration from the Bishops, who were first foully insolenced and assaulted; nor yet from other Lords & Gentlemen of Honour, nor yet from My selfe, could take place for the due repression of these Tumults: & securing not only Our freedome in Parliament, but Our very Persons in the streets, I thought My selfe not bound by My presence, to provoke them to higher boldnesse and contempts; I hoped

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ,

ped by My withdrawing to give time, both for the ebbing of their tumultuous fury and others regaining some degrees of modesty and sober sense.

Some may interpret it as an effect of Pusillanimity in any man for popular terrours to desert his publique station. But I think it a hardines beyond true valour, for a wise man to set himself against the breaking in of a Sea, which to resist, at present, threatens imminent danger, but to withdraw, gives it space to spend its fury, and gaines a fitter time to repair the breach. Certainly a Gallant man had rather fight to great disadvantages for number and place in the field in an orderly way, then skuffle with an undisciplined rabble.

Some suspected and affirmed, that I meditated a Warre (when I went from *Whitt-hall*, only to redeem My Person and Conscience from violence) God knowes I did not then think of a Warre.
Nor

EIKON BASILIKH.

Nor will any prudent man conceive that I would by so many former, and some after Acts, have so much weakened My self, if I had purposed to engage in a Warre, which to decline by all means, I denyed My self in so many particulars; Tis evident I had then no Army to flie unto, for protection, or vindication.

Who can blame Me, or any other, for a withdrawing our selves from the daily baitings of the tumults not knowing whether their fury and discontent might not fly so high, as to worry and teare those in pieces, whom as yet they but played with in their Pawes? God who is My sole Judge, is My Witnes in Heaven, that I never had any thoughts of going from My house at *Whitehall*, if I could have had but any reasonable faire Quarter, I was resolved to beare much, and did so, but I did not think My self bound to prostitute the Majesty of my place & Person, the safety of My Wife and Children

EIKON BASILIKH.

dren , to those, who are prone to insult most when they have objects, and opportunity most capable of their rudenesse and petulancy.

But this businesse of the Tumults [whereof some have given already an account to God, others, yet living know themselves desperately guilty] Time and the guilt of many hath so smothered up, and buried, that I think it best to leave it, as it is. Onely I believe the just Avenger of all disorders, will in time make those men, and that City, see their sinne in the glasse of their punishment. 'Tis more then an even-lay that they may one day see themselves punished by that way they offended.

Had this Parliament, as it was in its first Election and Constitution, sate full and free, the Members of both Houses being left to their freedome of Voting, as in all reason, honour, and Religion, they should have been; I

EIKΩN ΒΑΣΙΛΙΚΗ

to
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doubt not but things would have been so carried, as would have given no lesse content to al good men, then they wished & expected.

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e
For I was resolved to heare reason in all things, and to consent to it so far as I could comprehend it: but as Swine are to Gardens, and orderly Plantations, so are Tumults to Parliaments, and Plebeian concourses to publique Councels, turning all into disorders and sordid confusions.

I am prone sometimes to think that had I called this Parliament to any other place in *England*; [as I might opportunly enough have done] the sad consequences in all likelihood, with Gods blessing might have been prevented. A Parliament would have beene welcome in any place, no place afforded such confluence of various and vitious humours as that where it was unhappily convened. But wee must leave all to God, who orders our disorders,
and

EIKON BASILIKH.

and magnifies his wisdom most,
when our follies and miseries are
most discovered.

But thou O Lord art My re-
fuge and defence, to thee I may
safely flie, who rulest the raging
of the Sea, and the madnesse of
the People.

The floods, O Lord, the floods
are come in upon me, and are rea-
dy to overwhelm me.

I look upon My finnes, and the
finnes of My people, (which are
the ~~instruments~~ ^{instruments} of our soules against
thee O Lord) as the just cause of
these popular inundations, which
thou permittest to overbeare all
the banks of loyalty, modesty,
Lawes, justice, and Religion.

But thou that gatheredst the
waters into one place, and ma-
dest the dry land to appeare, and
after didst assuage the floud
which drowned the world, by the
word of thy power, Rebuke those
brasts of the People, and deliver
Me from the rudenesse and stri-
vings of the multitude.

Restore

EIKON BASILIKH.

Before we beseech thee, *unto us*, the
freedomes of our Councells, and
Parliaments, make us unpassio-
nately to see the light of Reason,
and Religion, and with all order
and gravitie to follow it, as it be-
comes Men and Christians, so shall
we praise thy name, who art the
God of Order and Councell.

What man cannot or will not re-
presse, thy omnipotent Justice can
and will.

O Lord, give them that are yet
living a timely sence and sorrow
for their great sinne, whom thou
knowest guilty of raising or not
suppressing those disorders: Let
shame here, and not suffering here-
after be their punishment.

Set bounds to our passions by Rea-
son, to our error by Truth, to our
seditions by lawes duly executed,
to our schisms, by Charitie, that we
may be as thy Jerusalem, a Citie at
unitie in it selfe.

• This grant, O My God, in thy
good time for Jesus Christs sake
Amen.

upon

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

5. *Upon His Maiesties passing the Bill for the Trienniall Parliaments, and after, settling this, during the pleasure of the two Houses*

THat the world might be fully confirmed in My purposes at first, to contribute what in Iustice Reason, Honour, and Conscience I could, to the happy successe of this Parliament (which had in me no other designe but the general Good of My Kingdoms) I willingly passed the Bill for Trienniall Parliaments; which, as gentle and seasonable Physick, might (if well applyed) prevent any distempers from getting any head, or prevailing; especially, if the remedy proved not a remedy beyond all remedy.

I conceived, this Parliament would finde work with convenient Recesses for the first 3. years:

But

ΕΛΚΟΝ ΒΑΣΙΛΙΚΗ.

But I did not imagine that some Men would thereby have occasioned more work then they found to doe, by undoing so much as they found well done to their hands.

Such is some mens activity, that they will needs make work rather then want it ; and chuse to be doing amisse, rather then doe nothing.

When that first Act seemed too scanty to satisfy some mens fears, and compass publick Affairs ; I was perswaded to grant that *BILL* of Sitting during the pleasure of the Houses, which amounted, in some mens sense, to as much as the perpetuating of this Parliament. By this Act of highest confidence, I hoped for ever to shut out, and lock the doore upon all present jealousies, and future mistakes. I confesse, I did not thereby intend to shut My selfe out of doores, as some men have now requited Me.

True, It was an Act unparall-
ed

EIKON BASILIKH

eld' by any of My Predecessors; yet cannot in reason admit of any worse interpretation then this, of an extream confidence I had, *That My Subjects would not make ill use of an Act, by which I declared so much to trust them, as to denie my self in so high a point of My Prerogative.*

For good Subjects will never think it just or fit that My condition should be worse by my bettering theirs, Nor indeed would it have been so in the events, if some men had known as well with moderation to use, as with earnestnesse to desire advantages of doing good or evill.

A continuall Parliament, (I thought) would but keep the common-Weal in tune, by preserving Lawes in their due execution and vigours wherein my Interest lyes more then any mans, since by those Laws My Rights as a King, would be preserved no lesse then My Subjects, which is all I desired. More then the Law gives me

EIKON BASILIKH.

I would not have, and lesse the meanest Subject should nor.

Some (as I have heard) gave it out, that I soon repented Me of that setting Act; and many would needs perswade Me, I had cause so to do; But I could not easily nor suddenly suspect such ingratitude in men of Honour, That the more I granted them, the lesse I should have and enjoy with them. I still counted my selfe undiminished by my largest Concessions, if by them I might gaine and confirme the love of my people.

Of which I do not yet despair, but that God will still blesse me with increase of it, when men shall have more leisure, and lesse prejudice; that so with unpassionate representations they may reflect upon those (as I think) not more Princely then friendly Contributions, which I granted toward the perpetuating of their happinesse; who are now only miserable in this. That some mens
ambiti-

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

ambition will not give them leave to enjoy what I intended for their good.

Nor do I doubt, but that in Gods due time, the Loyall and cleared affections of My people, will strive to returne such retributions of Honour and love to Mee, or my posterity, as may fully compensate both the acts of my confidence, and my sufferings for them; which (God knowes) have been neither few, nor small, nor short; occasioned chiefly by a perswasion I had, that I could not grant too much, or distrust too little, to men, that being professed by My Subjects, pretended singular piety, and religious strictnesse.

The Injury of all Injuries, is, That which some men will needs load me withall; as if I were a willfull and resolved Occasioner of My owne, and My Subjects Miseries, while (as they confidently, but (God knowes) falsely divulge) I refining at the establish-

EIKON BASILIKH.

ment of this Parliament, endeavoured by force and open hostility, to undoe vvhhat by My Royall assent I had done. Sure it had argued a very short signe of things, & extreme fatuity of minde in Me, so farre to binde My ovvne hands at their request, If I had shortly meant to have used a Sword against them. God knowvs, though I had then a sense of injuries; yet not such as to think them vvorth vindicating by a Warre: I vvas not then compelled, as since, to injure my ielse by their not using favours vvith the same candour vvherevvith they vv ere conferred. The Tumults indeed threatned to abuse all Acts of Grace, and turne them into wantonneffe, but I thought at length their owne feares, whose black arts first raised up those turbulent Spirits, vvould force them to conjure them dovvn againe.

Nor if I had justly resented any indignities put upon Me, or
 others

EIKON BASILIKH.

others; was I then in any capacity to have taken just revenge in an Hostile and Warlike way, upon those whom I knew so well fortified in the love of the meaner sort of the people, that I could not have given my enemies greater and more desired advantages against Me, then by so unprincipely Inconstancy, to have assaulted them with Armies, thereby to shatter them, whom but lately I had solemnly settled by an Act of Parliament,

God knows, I longed for nothing more then that My selfe & My Subjects might quietly enjoy the fruits of my many condescendings.

It had been a Course full of sin, as well as of Hazard and Dishonour, for me to go about the cutting up of that by the Sword, which I had so lately planted, so much (as I thought) to my Subjects content, & Mine own too, in all probability: if some men had not feared where no feare way

EIKON BASILIKH

was, whose security consisted in
fearing others.

I thank God I know so well
the sincerity and uprightnesse of
My owne heart in passing that
great Bill, which exceeded the
very thoughts of former times;
That although I may seem lesse
a Polititian to men, yet I need
no secret distinctions or evasions
before God, nor had I any re-
servations in my own soul when
I passed it; nor repentings after,
till I saw that my letting some
men go up to the pinnacle of the
temple, was a temptation to them
to cast me down head-long.

Concluding, that without a
miracle, Monarchy it self, toge-
ther with Me, could not but be
dashed in peices by such a pre-
cipitious fall as they intended:
whom God in mercy forgive, &
make them see at length, That
as many Kingdoms as the Di-
vell shewed our Saviour, and the
glory of them, (if they could be
at once enjoyed by them) are

EIKON BASILIKH.

not worth the gaining, by wayes of sinfull ingratitude and dishonour, which hazards a Soule worth more worlds, then this hath Kingdoms.

But God hath hitherto preserved Me, and made Me to see, That it is no strange thing for men, left to their own passions, either to do much evill themselves, or abuse the over-much goodnesse of others, whereof an ungratefull surfet is the most desperate and incurable disease.

I cannot say properly that I repent of that Act, since I have no reflections upon it as a sin of my will, though an error of too charitable a judgment; only I am sorry other mens eyes should be evill, because mine were good.

To thee [O my God] do I still appeale, whose All-discerning Justice sees through all the disguises of mens pretensions, and deceitfull darknesse of their hearts.

Then

EIKΩN ΒΑΣΙΛΙΚΗ.

Thou gavest Me a heart to grant much to my Subjects, and now I need a Heart fitter to suffer much for some of them.

Thy will be done, though never so much to the crossing of ours; even when we hope to doe what might be most comfortable to thine and theirs too; who pretended they aimed at nothing else.

Let thy grace teach me wisely to enjoy as well the frustrating, as the fulfilling of My best hopes, and most specious desires.

I see while I thought to allay other fears, I have raised My own; and by settling them, have unsettled My self.

Thus have they requited Me evil for good, and hatred for My good will towards them.

O Lord be thou My Pilot in this darke and dangerous storme, which never admits My return to the port whence I set out, nor My making any other, with that safetie and honour which I designed.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

'Tis easie for Thee to keep Me safe in the love and confidence of my people ; nor is it hard for Thee to preserve Me amidst the unjust hatred and jealousies of too many, which thou hast suffered so farre to prevaile upon Me, as to be able to pervert and abuse my Acts of greatest Indulgence to them, and assurance of them.

But no favours from Me can make others more guilty then my sel'e may be of misusing those many and great ones, which Thou, O Lord, hast conferred on me.

I beseech thee , give me and them such Repentance as thou wilt accept , and such Grace as we may not abuse.

Make me so far happy, as to make a right use of others abuses, and by their failings of Me , to reflect with a reforming displeasure upon my offences against Thee.

So, although for my sins I am by other mens sins deprived of thy temporall blessings, yet I may be happie to enjoy the comfort of

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

thy mercies, which often raise the
greatest Sufferers to be the most
glorious Saints.

6. Vpon his Majesties re-
tirement from Westmin-
ster.

With what unwillingnesse I
withdrew from Westminster,
let them judge, who, unprovided
of tackling and victuall, are for-
ced to Sea by a storme, yet bet-
ter do so, then venture splitting or
sinking on a Lee-shore.

I stayed at White hall, til I was
driven away by shame, more then
fear, to see the barbarous rude-
nesse of those Tumults, who re-
solved they would take the bold-
nesse to demand any thing, and
not leave either My selfe, or the
Members of Parliament; the li-
berty of our Reason and Con-
science to deny them any thing.

Nor was this intolerable op-
pression

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

pression My case alone, [though chiefly Mine] For the Lords & Commons might be content to be over-voted by the *major* part of their Houses, when they had used each their owne freedom.

Whose agreeing Votes were not by any Law or reason conclusive to my Judgement; nor can they include, or carry with them My consent, whom they represent not in any kinde; Nor am I further bound to agree with the Votes of both Houses, then I see them agree with the will of God, with my just Rights, as a King, and the generall good of my people. I see that as many men, they are seldome of one minde, and I may oft see, that the major part of them are not in the right.

I had formerly declared to sober and moderate mindes, how desirous I was to give a just content, when I agreed to so many Bills, which had been enough to secure and satisfie all: If some

mens

EIKON BASILIAKH.

mens Hydropick insatiablenesse, had not learned to thirst the more by how much more they drank; whom no fountaine of Royall bounty was able to overcome: so resolved they seemed, either utterly to exhaust it, or barbarously to obstruct it.

Sure it ceases to be Councell; when not reason is used, as to men to perswade; but force and terrour as to beasts, to drive and compell men to assent to what even tumultuary patrones shall project. Hee deserves to be a slave without pittie, or redemption, that is content to have the rationall soveraignty of his Soule, and liberty of his will, and words so captivated.

Nor do I think my Kingdoms so considerable as to preserve them with the forfeiture of that freedom, which cannot be denyed me as a King, because it belongs, to me as a man, and a Christian, owning the dictates of none, but God to be above me, as obliging

EIKON BASILIKH.

me to consent. Better for me to die, enjoying this Empire of my Soul, which subjects Me only to God, so far as by Reason or Religion he directs me, then live with the Title of a King, if it should carry such a vassalage with it, as not to suffer Me to use My Reason and Conscience, in which I declare as a King, to like or dislike.

So far am I from thinking the Majesty of the Crown of *England* to be bound by any Coronation Oath, in a blind and brutish formality, to consent to whatever its subjects in Parliament shall require; as some men will needs infer; while denying Me any power of a Negative voice as King, they are not ashamed to seek to deprive me of the liberty of using My Reason with a good Conscience, which themselves, and all the Commons of *England* enjoy proportionable to their influence on the publique; who would take it very ill to be
urg'd

EIKON BASILIKH.

urged, not to deny, whatever my self, as King, or the House of Peers with Me should, not so much desire as enjoin them to pass. I think my Oath fully discharged in that point, by my governing only by such Lawes as My People with the House of Peers have chosen, and My selfe have consented unto. I shall never think My selfe conscientiously tied to go as oft against My Conscience, as I should consent to such new Proposals which My Reason, in Justice, Honour and Religion bids me deny.

Yet so tender I see some Men are of their being subject to Arbitrary Government [that is the Law of anothers will, to which themselves give no consent] that they care not with how much dishonour and absurdity they make their King the only Man, that must be subject to the will of others, without having power left Him, to use his own Reason

EIKON BASILEIKH.

either in Person, or by any Representation.

¶ And if My dissent at any time were (as some have suspected, & uncharitably avowed) out of error, opinion, activeness, weakness, or wilfulness; and what they call Obstinacy in Me, (which not true Iudgement of things, but some vehement prejudice or passion hath fixed on My mind;) yet can no man think it other then the badge & meethod of Slavery, by savage rudeness, and importunate obtrusions of violence, to have the mist of his error and Passion dispelled, which is a shadow of Reason, - and must serve those that are destitute of the Substance. Sure that man cannot be blameable to God or man, who seriously endavours to see the best Reason of things, and faithfully folowes what he takes for Reason: The uprightnesse of his intentions will excuse the possible failings of his understanding.

EIKON BASILIKH.

standing; If a Pilot at Sea cannot see the Pole-star, it can be no fault in him to steere his course by such stars as do best appear to him. It argues rather those men to be conscious of their defects of Reason, and convincing Arguments, who call in the assistance of mere force to carry on the weakness of their Counsellis, and Proposalls. I may, in the Truth & Vprightnesse of my heart, protest before God and men; that I never wilfully opposed, or denyed any thing, that was in a faire way, after full and free debates propounded to me by the 2 Houses. Further then I thought in good reason I might, and was bound to do.

Nor did any thing ever please me more, then when my judgement so concurred with theirs, that I might with good Conscience consent to them; yea, in many things where not absolute and morall necessity of Reason
but

EIKON BASILIKH.

but temporary convenience on point of Honor was to be considered. I chose rather to deny my selfe, then them, as preferring that which they thought necessary for my peoples good, before what I saw but convenient for my selfe.

For I can be content to recede much from my own Interests; & Personall Rights, of which I conceive my selfe to be Master, But in what concerns Truth, Justice, the Right of the Church and My Crown, together with the generall good of My Kingdoms: (all which I am bound to preserve as much as morally lies in me;) here I am and ever shall be fixt & resolute, nor shall any Man gain My consent to that where in My Heart gives My tongue or hand the lie; nor wil I be brought to affirme that to men, which in My Conscience I denyed before God. I will rather chuse to wear a Crown of Thorns with My Savio ur then to exchange that

EIKON BASILIKH

that of Gold (which is due to Me) for one of lead , whose embased flexiblenesse shall be forced to bend, and comply to the various, and oft contrary dictates of any Factions ; when instead of Reason, and publick concerns, they obtrude nothing but what makes for the interest of parties, and flowes from the particularities of private wills and passions.

I know no resolutions more worthy a Christian King, then to prefer His Conscience before his kingdoms.

O my God , preserve thy servant in this Native Rational and Religious freedom ; For this I beleve is thy will, that we should maintain : who, though thou dost justly require us to submit our understandings and wils to thine; whose wisdom and goodnesse can neither erre , nor misguid us, and so farre to deny our carnall reason, in order to thy sacred Mysteries and Commands,
that

EIKON BASILIKH.

that we should beleewe and obey,
rather then dispute them; yet
didst thou expect from us, only
such a reasonable service of thee
as not to do any thing for thee, a-
gainst our consciences: and as to
the desires of men, enjoynest us to
trie all things by the touch-stone
of reason and Lawes, which are
the rules of Civill Justice; and
to declare our consents to that on-
ly which our Judgements ap-
prove.

Thou knowest, O Lord, how un-
willing I was to desert that place
in which thou hast set Me, and
whereto the affairs of My King-
doms at present did call me.

My people can witnesse how far
I have been content for their good
to deny myself, in what thou hast
subjected to my disposall.

O let not the unthankfull in-
portunities, and tumultuary vi-
lence of some mens immoderate
demands, ever betray Me to the
degenerous and unmanly slavery,
which should make me strength-
then

H. ΕΙΚ ΩΝ ΒΑΣΙΛΙΚΗ.

them by my consent, in those things, which I think in my Conscience to be against thy glory, the good of my Subjects, and the discharge of My own duty to reason and Justice.

Make me willing to suffer the greatest indignities and injuries they presse upon me, rather then commit the least sin against my Conscience.

Let the just liberties of My people be (as well they may) preserved in fair and equall waies, without the slavery of My soule.

Thou that hast invested Me by thy favours, in the power of a Christian King, suffer me not to subject my Reason to other mens passions, and designs, which to mee seem unreasonable, unjust, and irreligious: So shall I serve thee in the truth and uprightnes of My heart, though I cannot satisfie these men.

Though I be driven from among them, yet give Me grace to walk alwaies uprightly before: thee.

Lead

EIKON ΒΑΣΙΛΙΚΗ.

Lead me in the way of Truth
and Justice, for these, I know,
will bring Me at last to peace
and happinesse with thee: though
for these I have much trouble a-
mong men.

This I begge o thee for my
Saviours sake.

7. Vpon the Queens depar- ture and absence out of England.

ALthough I have much cause to
be troubled at My Wifes de-
parture from Me, and out of My
Dominions; yet not her absence,
so much, as the scandall of that
necessity which drives her away,
doth afflict Me. That She should
be compelled by my owne Sub-
jects, and those pretending to be
Protestants, to withdraw for Her
safety: This being the first ex-
ample of any Protestant Sub-
jects, that have taken up Armes
against

EIKON BASILIKH.

against their King, A Protestant; For I look upon this now done in *England*, as another Act of the same Tragedie which was lately begun in *Scotland*, the brands of that fire being ill quenched, have kindled the like flames here. I fear such motions (so little to the adorning of the Protestant profession) may occasion a further alienation of mind and divorce of affections in Her, from that Religion, which is the only thing wherein we differ.

Which yet God can, and I pray he would in time take away; and not suffer these practises to be any obstruction to Her judgement, since it is the motion of those men, (for the most part) who are yet to seek and settle their Religion for Doctrine, Government, and good manners, and so not to be imputed to the true English Protestants, who continue firme to their former settled principles and Lawes.

I am sorry my relation to so
deserving

EIKON BASILIKH.

deserving a Ladie, should be any occasion of her danger and affliction, whose merits would have served her for a protection among the savage Indians, while their rudnesse and barbaritie knows not so perfectly to hate all Vertues, as some men subtilty doth, among whom, I yet think few are so malicious as to hate her for her selfe, the fault is, that shee is my Wife.

All justice then, as well as affection commands me, to studie her security, who is only in danger for my sake, I am content to be tossed, weather-beaten and shipwrackt, so as shee may be in safe Harbour.

This comfort I shall enjoy by her safety in the midst of my personall danger, that I can perish but halfe, if she be preserved. In whose memory and hopeful posterity, I may yet survive the malice of my enemies, although they should be satiated with my blood.

EIKON BASILIKH.

I must leave her, and them, to the Love, and Loyalty of my good Subjects; and to his protection, who is able to punish the faults of Princes, and no lesse severely to reveng the injuries don to them, by those who in all duty and Allegiance, ought to have made good that safety, which the Laws chiefly provide for Princes.

But common civility is in vaine expected from those, that dispute their Loyalty: Nor can it be (safe for any relation) for the King, to tarrie among them who are shaking hands with their Allegiance, under pretence of laying faster hold on their Religion.

'Tis pitie so noble and peace-fu'll a son should see, much more suffer, the rudenesse of those who must make up their want of justice with inhumanity and impudence.

Her sympathie with me in my afflictions, will make her vertues shine

EIKON BASILIKH.

shine with greater lustre as stars
in the darkeſt nights; and assure
the envious world that she loves
me not my fortunes.

Neither of us, but can easily for-
give, since we do not much blame
the unkindness of the Generali-
ty and Vulgar, for we see God is
pleased to try both our patience,
by the most self-punishing sin,
the ingratitude of those who ha-
ving eaten of Our bread and be-
ing enriched with our bounty
have scornfully lift up themselves
against Vs, and those of Our
own Household are become Our
enemies. I pray God lay not their
sin to their charges; who think
to satisfie all obligations to duty
by their Corban of Religion, &
can less indure to see, then to sin
against their benefactors as well
as their Saveraignes.

But even that policy of my
enemies is so far veniall, as
was necessary to their designs.
by scandalous Articles, and an
irreverent demeanour, to seek to
drive

EIKON BASILIKH.

drive her out of my Kingdomes
left by the influence of her ex-
ample, eminent for love as a
Wife, & Loyalty as a Subject,
like should have converted to, or
retained in their love and Loy-
alty, all those whom they had a
purpose to pervert.

The less I may be blest with
her company, the more I
will retire to God and my own
Heart, whence no malice can
banish Her, My Enemies may
envie, but they can never deprive
me of the enjoyment of her ver-
tues, while I enjoy my self.

Thou, O Lord, whose Justice
at present sees fit to scatter us,
let thy mercy, in thy due time,
reunite us on earth, if it be thy
will; however bring us both at
last to thy heavenly Kingdome.

Preserve us from the hands of
our despitesfull and deadly ene-
mies; and prepare us by our suf-
ferings for thy presence,
Though we differ in some things
as to Religion, (which is my
greatest

EIKON BASILIKH.

greatest temporall infelicitie) yet
Lord give, and accept the sacrifi-
ritie of our affections, which de-
fire to seek, to find, to embrace,
every Truth of thine.

Let both our hearts agree in the
love of thy selfe, and Christ cru-
cified for us.

Teach us both what thou wouldst
have us to know, in order to thy
glorie, our publike relations, &
our soules eternall good, & make
us carefull to do what good we
know.

Let neither Ignorance of what
is necessarie to be known, nor un-
beleif, or disobedience to what
we know, be our miserie or our
wilfull default.

Let not this great Scandall of
those my Subjects, which profess
the same Religion with me, be an-
ie hindrance to her love of any
Truth thou wouldst have her to
learne, nor anie hardning of heart
in anie error thou wouldst have
cleared to her.

Let mine and other mens con-
fession

EIK ΩΝ ΒΑΣΙΛΙΚΗ.

fancy be an Antidote against the poison of their example.

Let the Truth of that Religion I professe, be represented to her Judgement, with all the beauties of humilitie, loialtie, charitie, and peaceablenesse; which are the proper fruits and ornaments of it. Not in the odious disguises of Levitie, Schism, Heresie, noveltie, Crueltie, and Disloyaltie, which some mens practises have latelie put upon it.

Let her see thy sacred and saving Truths. as Thine; that she may believe, love & obey them as Thine; cleared from all rust and drosse of humane mixtures.

That in the glass of thy Truth she may see thee, in those mercies which thou hast offered to us, i.e. thy Son Jesus Christ, our onlie Saviour, and serve thee in all those Holy duties; which most agree with his holy Doctrine, & most imitable example.

The experience we have of the vanitie, and uncertaintie of al human

EIKON ΒΑΣΙΛΙΚΗ.

humane Glorie and greatness in
our scaterings and Eclipses, let
it make us both so much the
more ambitious to be invested
in those durable honors and per-
fecti^{ons}, which are onlie to be
found in thy selfe, and obtained
through Jesus Christ.

8. Vpon His Majesties repulse at Hull, and the fates of the Hothams.

MY repulse at Hull seemed
at the first view an act of
so rude disloyalty, that My grea-
test enemies had scarce confi-
dence enough to abett, or own
it, It was the first Essay to be
made, how patiently I could
saffer the loss of My Kingdoms.

God knewes it affected me
more with shame, and sorrow
for others, then with anger for
my self; nor did the affront don
to me trouble me so much as

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their sin, which admitted no colour or excuse.

I was resolved how to bear this, and much more with patience; But I foresaw they could hardly contain themselves within the compass of this one unworthy act, who had effrontery enough to commit or countenance it. This was but the hand of that cloud, which was soon after to overspread the whole Kingdom, and cast all into a disorder and darknesse.

For 'tis among the wicked Maximes of bold and disloyall undertakers; That bad actions must alwaies be seconded with worse, and rather not begun then not carried on, for they thinke the retreat more dangerous then the assault, and hate repentance, more then perseverance in a fault.

This gave me to see clearly thorow all the pious disguises, and soft palliations of some men whose words were sometime

D smoo-

EIKON BASILIKH.

smoother them oyl, but now I fear
they would prove very swords,

Against which I having (as
yet) no defence, but that of a good
Conscience, thought it my best
policy (with patience) to bear
what I could not remedy; and in
this [I thank God] I had the
better of *Hotbam*, that no dis-
daine, or remotion of passion
transported Me, by the indignity
of his carriage, to do or say any
thing unbecoming My selfe, or
unsutable to that temper, which,
in greatest injuries, I think, best
becomes a Christian, as coming
nearest to the great example of
Christ.

And indeed, I desire alwayes
more to remember I am a Chri-
stian, then a *King*; for what the
Majesty of one might justly ab-
hor, the Charity of the other is
willing to bear, what the height
of a *King* tempteth to revenge,
the humility of a Christian tea-
cheth to forgive, keeping in
compasse all those impotent pas-
sions

EIKON BASILIKH.

Sons, whose excess injures a man more then his greatest enemies can, for these give their malice a full impression on our soules, which otherwise can not reach very far, nor do us much hurt.

I cannot but observe how God not long after so pleaded and avenged my cause, in the eye of the world, that the most wilfully blind cannot avoid the displeasure to see it, and with some remorse and fears to own it as a notable stroke, and prediction of divine vengeance.

First, *Sir John Hotbarn* unreproched, unthreatned, uncursed; by any language or secret imprecation of mine, only blasted with the conscience of his own wickednesse, and falling from one inconstancy to another; not long after paid his own and his eldest Sons heads, as forfeiture of their disloyalty, to those men, from whom surely he might have expected an other reward, then

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thus to divide their heads from their bodies, whose hearts with them were divided from their KING. Nor is it strange that they who employed them at first in so high a service & so successful to them, should not find mercy enough to forgive Him, who had so much premeditated of them: For, Apostacy unto Loyalty some men account the most unpardonable sin.

Nor did a solitary vengeance serve the turn, the cutting off one head in a Family is not enough to expiate the affront done to the head of the common-weal. The eldest Son must be involved in the punishment, as he was infected with the sin of the Father, against the Father of his Country: Root and branch God cuts off in one day.

These Observations are obvious to every fancy, God knows I was so far from rejoycing in the *Hotham's* ruine [though it were such as was able to give the greatest

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greatest thirst for revenge a full draught, being executed by them who first employed him against Me) that I so far pitied him, as I thought he at first acted more against the light of his Conscience, then [I hope] many ether men do in the same Cause.

For, he was never thought to be of that superstitious sownenes which some men pretend to in matters of Religion, which so darkens their judgment, that they cannot see any thing of Sin and Rebellion in those means they use, with intents to reforme to their Models, of what they call Religion, who think all is gold of piety which doth but glister with a shew of zeale and fervency.

Sir John Hotham was [I think] a man of another temper, and so most liable to those down-right temptations of ambition, which have no cloak or cheat of Religion, to impose upon themselves or others.

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That which makes me more pity him, is, that after he began to have som inclinations towards a repentance for his sin, and reparation of his duty to Me, he should be so unhappy as to fall into the hands of their Justice, and not my Mercy, who could as willingly have forgiven him, as he could have asked that favour of me.

For I think clemency a debt, which we ought to pay to those that crave it, when we have cause to relieve they would not utter abuse it, since God himself suffers us not to pray any thing for his mercy but only prayers and praises.

Poor Gentleman, he is now become a notable monument of unprosperous disloyalty, teaching the world by so bad and unfortunate a spectacle, that the rude carriage of a Subject towards his Sovereigne carries alwayes its own vengeance, and an unseperable shadow with it, and those
oft

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ost prove the most fatall, and implacable Executioners of it, who were the first Employers In the service.

After-times will dispute it, whether *Holbam* were more infamous at *Hull*, or at *Tower-hill*, though 'tis certaine that no punishment so stains a mans Honour, as wilfull expectations of unworthy actions; which besides the conscience of the sin, brands with most indeliable characters of infamy, the name and memory to posterity, who not engaged in the Faction of the times, have the most impartiall reflections on their actions.

But thou, O Lord, who hast in so remarkable a way avenged thy Servant, suffer me not to take any secret pleasure in it, for as his death hath satisfied the injury he did to me, so let me not by it gratifie any passion in me, least I make thy vengeance to be mine, and consider the affront against me, more than the sinne against thee.

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Thou indeed, without any desire or endeavour of mine, hast made his mischief to returne on his own head, and his violent dealing to come downe on his owne pate.

Thou hast pleaded my cause, euen before the sons of men, and taken the matter into thine owne hands; that men may know it was thy work, and see that thou, Lord, hast done it.

I do not, I dare not say, so let mine enemies perish.

O Lord! yea Lord, rather give them repentance, pardon and impunity, if it be thy blessed will.

Let not thy justice prevent the objects and opportunities of my mercy; yea, let them live and amend who have most offended me in so high a nature; that I may have those to forgive; who beare most proportion in their offences to those trespasses against thy Majesty, which I hope thy mercy hath forgiven me.

Lord, lay not their sinnes (who

yet

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yet live) to their charge for condemnation, but to their consciences for amendment; Let the lightning of this thunderbolt, which hath been so severe a punishment to one, to be a terror to all.

Discover to them their sinne, who know not they have done amisse, and scare them from their sin, that sin of malicious wickednesse.

That preventing thy judgments by their true repentance, they may escape the strokes of thine eternall vengeance.

And do thou O Lord, establish the Throne of thy servant in mercy, and Truth meeting together; let my Crowne ever flourish in righteousness, and peace, kissing each other.

Hear my prayer, O Lord, who hast taught us to pray for, to do good to, and love our enemies, for thy sake, who hast prevented us with offertures of thy love, even when we were thine enemies, &

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last sent by Son Jesus Christ to die for us, when we were disposed to crucifie him.

9. Vpon the listing, and raising Armies against the KING.

I Find that I am at the same point and posture I was, when they forced me to leave *Whitehall*: what tumults could not do, an Army must; which is but Tumults listed, and enrolled to a better order, but as bad an end; My recess hath given them confidence that I may be conquered.

And so I easily may as to any outward strength, which God knows, is little or none at all: But I have a Soule invincible through Gods Grace enabling Me; here I am sure to be Conquerour, if God will give me such a measure of Constancy, as to fear him more then man: and to love the inward peace of my Conscience

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Consciences; before any outward tranquillity.

And must I be opposed with force, because they have not reason whereby to convince me? O my Soule! be of good courage, they confesse their known weaknes, as to truth, and Justice, who chose rather to contend by Armies, then by Arguments.

Is this the reward and thanks that I am to receive for those many acts of Grace I have lately passed, and for those many Indignities I have endured? Is there no way left to make me a glorious King, but by my sufferings?

It is a hard and disputable choice for a King that loves his people, and desires their love, either to kill his own Subjects, or to be killed by them.

Are the hazards and miseries of Civill War in the bowels of my most flourishing Kingdome, the fruits I must now reap after 17. years living and reigning among them

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them, with such a measure of Justice, Peace, Plenty, and Religion, as all Nations about either admired or envied? notwithstanding some miscarriages in government, which might escape, rather through ill counsell of some men, driving on their private ends, or the peevishnesse of others envying the Publike should bee managed without them, or the hidden and insuperable necessities of State, then any propensity I hope, of my self either to injuriousnesse or oppression.

Whose innocent bloud, during my Reigne, have I shed to satisfie my lust, anger, or covetousnesse? what Widows or Orphans tears can witnesse against me, the just cry of which must now be avenged with my own bloud? For the hazards of Warr are equall, nor doth the Canon know any respect of persons.

In vaine is my Person excepted by a Parenthesis of words, when so many hands are armed
against

EIKON BASILIKH

against me with swords.

God knows how much I have studied to see what ground of Justice is alledged for this Warre against me: that so I might (by giving just satisfaction) either prevent, or soon end so unnaturall a motion, which (to many men) seems rather the productions of a surfet of peace and wantonnesse of minds, or of private discontents, Ambition and Faction (which easily finde, or make causes of quarrell) then any real obstructions of publick Justice, or Parliamentary Priviledge.

But this is pretended, and this I must be able to avoid, and answer before God in My owne Conscience, however some men are not willing to beleeve Me, lest they should condemn themselves.

When I first withdrew from *White-Hall*, to see if I could allay the insolency of the Tumults [the not suppressing of which, no account in reason can be given
(vvh

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(where an orderly Guard was granted) but only to oppresse both Mine and the two Houses freedom of declaring and voting according to every mans Conscience) what obstructions of Justice were there further then this, that what seemed just to one man, might not seem so to another?

Whom did I by power protect against the Justice of Parliament?

That some men withdrew, who feared the partiality of their tryall (warned by My Lord of *Straffords* death) while the vulgar threatned to be their Oppressors, and Iudgers of their Iuges, was from that instinct which is in all creatures to preserve themselves. If any others refused to appear, where they evidently saw the current of justice and freedom so stopped and troubled by the Rabble, that their lawfull Iudges either durst not come to the Houses, or not de-

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clare their sense with liberty & safety, it cannot seem strange to any reasonable man, when the sole exposing them to publick ~~o.~~ ~~diu~~ was enough to ruine them before their cause could be heard or tryed.

Had not factious Tumults overborn the Freedome and Honour of the two Houses, had they asserted their justice against the & made the way open for al the Members quietly to come and declare their consciences: I know no man so deare to Me, whom I had the least inclination to advise, either to withdraw himself or deny appearing upon their Summons, to whose Sentence according to Law, I think every Subject bound to stand.

Distempers (indeed) were risen to so great a height for want of timely suppressing the vulgar insolencies, that the greatest guilt of those which were Voted and demanded as Delinquents, was this, that they would not suffer themselves to be over-awed by
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the Tumults, and their patrons; nor compelled to abet by their suffrages or presence the designs of those men who agitated innovations and ruine, both in Church and State.

In this point I could not but approve their generous constancy, and cautiousness; further then this I did never allow any mans refractorinesse against the Priviledges and Orders of the Houses to whom I wished nothing more then Safety, Fulnesse, and Freedom.

But the truth is, some men & those not many, despairing in fair and Parliamentary ways, by free deliberations and Votes, to gain the concurrence of the major part of Lords and Commons, be. took themselves [by the desperate activity of factious Tumults) to sift and terrifie away all those Members vvhom they sawv to be of contrary minds to their purposes.

How oft vvas the businesse of
the

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the Bishops enjoying their ancient places and undoubted Privileges in the house of Peers, carried for them by far the major parts of Lords? Yet after five repulses, contrary to all Order and Custom, it was by tumultuary instigations obtruded a gain, and by a few carried. when most of the Peers were forced to absent themselves. In like manner was the Bill against Root and Branch brought on by tumultuary Clamours and Schismaticall Terrours which could never pass till both Houses were sufficiently thinned and overawed.

To which partiality, (while in all Reason, Justice and Religion) my Conscience forbids Me by consenting to make up their Votes to Acts of Parliament, I must now be urged with an Army, and constrained either to hazard my Owne and my Kingdoms ruine by my Defence or prostrate my Conscience to
the

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the blind obedience of those men whose zealous Superstition thinks, or pretends, they cannot do God and the Church a greater service, then utterly to destroy that primitive, Apostolicall, and anciently universall Government of the Church by Bishops.

Which, if other mens judgments bind them to maintain, or forbids them to consent to the abolishing of it, Mine much more; who, besides the grounds I have in my judgement, have also a most strict and indispensable oath upon my Conscience to preserve that Order, and the Rights of the Church: to which most sacrilegious and abhorred perjury, most unbeseeming a Christian King, should I ever by giving my Consent be betrayed, I should account it infinitely greater misery then any hath or can befall me; inasmuch, as the least sin hath more evil in it then the greatest Affliction,

Had

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Had I gratified their Anti-e-
piscopall Faction at first in this
point with my Consent and sa-
crificed the Ecclesiasticall Go-
vernment and Reveaues to the
fury of their covetousnesses, am-
bition, and revenge, I beleeve
they would then have found
a colourable necessity of rai-
sing an Army to fetch in and
punish Delinquents.

That I consented to the Bill
of putting the Bishops out of the
House of Peers, was done with a
firm perswasion of their conten-
trelasse to suffer a present di-
minution in their Rights and
Honour for my sake, and the
Common weals, which I was
confident they would readily
yeeld unto, rather then occasi-
on (by the least obstruction on
their part) any dangers to Me,
or to my Kingdome. That I
cannot add my consent for the
totall extirpation of that Go-
vernment (which I have often
offered to al fit regulations) hath
so

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So much further tie upon My Conscience, as what I thinke Religious and Apostolicall, & so very sacred and Divine, is not to be dispensed with, or destroyed, when what is only of civill Favour and priviledge of Honour granted to men of that Order, may with their consent who are concerned in it, be annulled.

This is the true state of those obstructions, pretended to be in point of Justice and Authority of Parliament; when I call God to witnesse, I know none of such consequences as was worth speaking of a Ware, being onely such as Justice, Reason and Religion had made in my own and other mens Consciences.

Afterwards indeed a great shew of Delinquents was made which were but consequences necessarily following upon mine or others withdrawing from, or defence against violence, but these could not be the first occasion

EIKΩN ΒΑΣΙΛΙΚΗ.

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sion of raising an Army a-
 gainst me. Wherein I was so far
 from preventing them, (as they
 have declared often, that they
 might seeme to have the ad-
 vantage and Justice of the de-
 fensive part, and load Me with
 all the Injuries of first assaulting
 them) that (God knows) I had
 not so much as any hopes of an
 Army in My thoughts. Had the
 Tumults been honourably and
 effectually repressed by exampla-
 ry justice, and the Liberty of
 the Houses so vindicated, that
 all Members of either House
 might with Honour and Free-
 dome, becoming such a Senate,
 have come and discharged their
 Consciences, I had obtained all
 that I designed by My withdra-
 wing, and had much more wil-
 lingly and speedily returned,
 then I retired; this being My
 necessity driving, the other my
 choice desiring.

But some men knew, I was
 like to bring the same Judge-
 ment

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ment and Constancy which I carried with Me, which would never fit their designs; and so while they invited Me to come, and grievously complained of My absence, yet they could not but be pleased with it: especially when they had found out that plausible and popular pretext of raising an Army to fetch in Delinquents: when all that while they never punished the greatest and most intollerable Delinquency of the Tumults, and their Exciters, which drove my Self, and so many of both Houses from their places, by most barbarous indignities; which yet in all reason and Honour they were as loath to have deserted, as those others were willing they should; that so they might have occasion to persecute them with the injuries of an Army; for not suffering more tamely the injuries of the Tumults.

That this is the true state, and
first

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first drift and designe in raising an army against Me, is by the sequell so evident, that all other pretences vanish. For when they declared by Propositions or treaties, what they would have to appease them; there was nothing of consequence offered to Me, or demanded of Me, as any originall difference in any point of Law, or order of Iustice. But among other lesser innovations, this chiefly was urged, The Abolition of Episcopal, and the Establishment of Presbyterian Government.

All other things at any time propounded, were either impertinent as to any ground of a War, or easily granted by Me, and only to make up a number, or else they were meerly consequentia, and necessary, after the War was by them unjustly began.

I cannot hinder other mens thoughts, whom the noise and shew of piety, and heat for Reformation and Religion, might easily

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easily so fill with prejudice, that all equality and clearness of judgement might be obstructed. But this was, and is, as to my best observation, the true state of affaires between us, when they first raised an Army, with this design, either to stop my mouth, or to force my consent: and in this truth, as to My Conscience (who was (God knowes) as farre from meditating a War as I was in the eye of the vworld from having any preparation for one) I finde that comfort: that in the midst of all the unfortunate successes of this War, on my side, I do not think My innocency any vvhit prejudiced or darkned; Nor am I vvithout the integrity, and Peace before God, as vvith humble confidence to addresse My prayer to Him.

For thou O Lord, seest clearly through all the cloudings of humane affairs: Thou judgest vvithout prejudice: Thy Omniscience eternally guides thy unerrable Judgement

EIKO N BASILIK.H

O my God, the proud are risen
against me, and the assemblies of
violent men hath sought after
my soule, and have not set Thee
before their eyes.

Consider My enemies, O Lord,
for they are many, and they hate
me with a deadly hatred with-
out a cause.

For thou knowest, I had no pas-
sion, design, or preparation to
embroil My Kingdoms in a Ci-
vill war; whereto I had least
temptation; as knowing I must
adventure more then any, and
could gain least of any by it.

Thou, O Lord, art my witnesse,
how oft I have deplored and stu-
died to divert the necessity there-
of, wherein I cannot well be
thought so prodigally thirstie of
my Subjects blood, as to venture
my own life, which I have been
oft compelled to do in this unhap-
pie war, and which were better
spent to save then to destroy my
people.

O Lord, I need much of thy
E grace

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grace, with patience to bear iue many afflictions thou hast suffered some men to bring upon me, but much more to bear the unjust reproaches of those, who not content that I suffer most by the warre, will needs perswade the world that I have raised first; or given just cause to raise it.

The confidence of some mens false tongues is such, that they would almost make me suspect my own innocency. Yea, I could be content (at least by my silence) to take upon me so great a guilt before men; If by that I might allay the malice of mine enemies, and redeem my people from this miserable war; since thou, O Lord, knowest my innocency in this thing.

Thou wilt find out bloody and deceitfull men, many of whom have not lived out halfe their daies, in which they promised themselves the enjoyment of the fruits of their violent and wicked Counsels.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ

Save, O Lord, thy servant, as
hitherto thou hast, and in thy due
time scatter the people that de-
light in warre.

Arise, O Lord, lift up thy self,
because of the rage of mine ene-
mies, which encrease more and
more. Behold them that have
conceived mischief, travailed
with iniquity, and brought forth
falshood.

Thou knowest the chief design
of this war is, either to destroy
my person, or force my judgement,
and to make me renege my Con-
science and thy Truth.

I am driven to cross Davids
choise and desire, rather to fall
into the hands of men, by deaying
them [though their mercy be cru-
ell] then into thy hands by sinning
against my Conscience, and in that
against thee, who art a consu-
ming fire: Better they destroy
me, then thou shouldst damn Me.

Be thou ever the defence of my
soul; who wilt save the upright
in heart.

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If nothing but my blood will
satisfie mine Enemies, or quench
the flames of my Kingdoms, for
thy temporall Justice, I am con-
tent, if it be thy will that it be
shed by mine own Subjects
hands.

But O let the blood of mee;
though their King, let a sinner, be
washed with the blood of my In-
nocent and peace-making Redee-
mer, for in that thy justice will
find not only a temporary expia-
tion, but an eternall plenary sa-
tisfaction, both for my sins, and
the sins of my people whom I be-
seech thee still own for thine, and
when thy wrath is appeased by
my death, O Remember thy great
mercies towards them, and for-
give them, O my Father, for they
know not what to doe.

10. Upon the seizing the
Kings Magazines, Forts,
Navy, and Militia.

How untruly I am Charged
with the first raising of an
Army

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Army, and beginning this Civill Warr, the eyes that only pittie Me, and the Loyall hearts that durst only pray for me, at first might witnesse, which yet appeare not so many on my side, as there were men in Armes listed against me; my unpreparednesse for a War may well dishearten those that would help me; while it argues [truly] my unwillingnesse to fight; yea it testifies for me, that I am set on the defensive part, having so little hopes or power to offend others, that I have none to defend My selfe, or to preserve what is mine owne from their procepcion.

No man can doubt but they prevented me in their purposes, as well as their injuries, who are so much before-hand in their preparations against me, and surprisals of my Strength. Such as are not for Them, yet dare not be for Me; so over-aw'd is their Loyalty by the others numbers and terrours. I believe my in-

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nocency and unpreparednesse to assert my Rights and Honour, makes me the more guilty in their esteems, who would not so easily have declared a Warre against me, if I had first assaulted them.

They knew, my chiefeſt Arms left me, were thoſe only which the Ancient Christians were wont to uſe againſt their Perſecutors, Prayers and Tears. Theſe may ſerve a good mans turne, if not to conquer as a Souldier, yet to ſuffer as a Martyr.

Their preventing of me, and ſurpriſing my Caſtles, Forts, Armes and Navy, with the Militia, is ſo far beſt for me; That it may drive me from putting any truſt in the arme of fleſh, and wholly to caſt my ſelfe into the protection of the living God, who can ſave by few or none, as well as by many.

He that made the greedy Ravens to be Elias Caterers, and bring him food, may alſo make their

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their surprisall of outward force
and defence, an opportunity to
show me the speciall support of
his power and protection.

I thank God, I reckon not
now the want of the Militia so
much in reference to my owne
protection as my Peoples.

Their many and sore oppres-
sions grieve me, I am above my
owne, what I want in the hands
of Force and Power, I have in
the wings of Faith and Prayer.

But this is the strange method
these men will needs take to re-
solve their Riddle of making me
a glorious King, by taking away
my Kingly power: Thus I shall
become a Support to my friends,
and a terrour to my Enemies, by
being unable to succour the one,
or suppress the other.

For thus have they designed
and proposed to me the new mo-
delling of Sovereignty and King-
ship, as without any reality of
power, so without any necessity
of subjection and obedience

EIKON BASILIKH.

That the Majesty of the Kings of England might hereafter hang like Mahomet's Tomb, by a magnetique charm, between the Power and Priviledges of the two Houses, in an airy imagination of Regality.

But I believe the surfeit of too much power, which some men have greedily seized on, and now seek wholly to devour, will ere long make the Commonwealth sick both of it and them, since they cannot well digest it; Sovereign Power in Subjects seldom agreeing with the stomachs of fellow Subjects.

Yet I have even in this point of the constant Militia, sought, by satisfying their fears and importunities, both to secure my Freinds, and overcome mine Enemies, to gain the peace of all, by depriving my selfe of a sole power to help or hurt any, yeelding the Militia [which is my undoubted Right no lesse then the Crown) to be disposed of as
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EIKON BASILIKH.

the two Houses shal think fit, during my time.

So willing am I to bury all jealousies in them of me, & to live above all jealousies of them as to my selfe; I desire not to be safer then I wish them & my people: If I had the sole actuall disposing of the Militia, I could not protect my People, further then they protected Me and Themselves; so that the use of the militia is mutuall. I would but defend my self so farre, as to be able to defend my good Subjects from those mens violence and fraud, who conscious to their own evill merits and designs, will needs perswade the world, that none but Wolves are fit to be trusted with the custody of the Shepherd and his Flocke. Miserable experience hath taught my Subjects, since power hath bin wrested from Me, and employed against Me and Them, that neither can be safe, if both be not in such a way as the Law

EIKON BASILIKH.

hath intrusted the publique safety and welfare.

Yet even this Concession of Mine, as to the exercise of the Militia so vast and large, is not satisfactory to some men, which seem to be Enemies not to Me only, but to all Monarchy; and are resolved to transmit to posterity such Jealousies of the Crown, as they should never permit it to enjoy its just and necessary rights in point of power; to which (at last) all Law is resolved, while thereby it is best protected.

But here Honour and Justice due to my Successors, forbid me to yeeld to such a totall alienation of that power from them, which civility and duty, no lesse then Justice and Honour should have forbad them to have asked of me.

For, although I can be content to Eclipse mine own beams, to satisfy their feares, who thinke they must needs be scorched or blinded

ΚΩΝ ΒΑΣΙΛΙΚΗ.

blinded, if I should shine in the full lustre of Kingly power, wherewith God and the Lawes have invested me: yet I will never consent to put out the sun of Sovereignty to all posterity, and succeeding Kings; whose just recovery of their Rights from unjust Vsurpations & extortions, shall never be prejudiced or obstructed by any Act of Mine; which indeed, would not be more injurious to succeeding Kings, then to my Subjects; whom I desire to leave in a condition not onely desperate for the future; so as by a Law to be ever subjected to those many factious distractions, which must needs follow the many-headed *Hydra* of Government: which as it makes a shew to the people to have more eyes to fore-see; so they will finde, it hath more mouths too, which must be satisfycd, and (at best it hath rather a monstrosity, then any thing of perfection, beyond that

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ

that of right Monarchy : where Counsel may be in many, as the senses, but the supream Power can be but in one, as the Head.

Haply, where men have tryed the horroours and malignant influence which will certainly follow my inforced darknesse and Eclipse (occasioned by the interposition & shadow of that body which (as the Moon) receiveth its cheifst light from Me) they will at length more esteem and welcom the restored glory and blessing of the Suns light.

And it at present I may seem by my receeding so much from the use of my Right in the power of the Militia, to come short of the discharge of that Trust to which I am sworne for my peoples protection; I conceive those men are guilty of the inforced perjurye (if so it may seem) who compell me to take this new and strange way of discharging my Trust, by seemiug to desert it; of robbing my Subjects by exposing

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

posing my selfe to danger of dishonour, for their safety.

Which, in the Conflicts of Civill War, and advantages of power, cannot be effected but by some side yeilding, to which the greatest love of the publique peace and the firmest assurance of Gods protection [arising from a good Conscience] doth more invite me, then can be expected from other mens fears; which arising from the injustice of their actions (though never so successfull) yet dare not adventure their Authors upon any other way of safety then that of the Sword and Militia; which yet are but weak defences against the stroaks of divine Vengeance, which will overtake; or of mens own consciences, which alwaies attend injurious perpetrations.

For my self, I doe not thinke that I can want any thing which providentiall necessity is pleased to take from Me, in order to my Peoples tranquillity and God.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ

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EIKON BASILIKH.

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glo-

EIKON BASILIKH.

glory, whose protection is sufficient for me, and he is able by his being with me, abundantly to compensate to me, as he did to *Job*, whatever Honour, Power, or Liberty the *Chaldeans*, the *Sabeans*, or the Devill himselfe can deprive me of

Although they take from Me all defence of Arms & Militia all refuge by Land of Forts and Castles, all flight by Sea, in my Ships and Navy, yea, though they study to robb me of the hearts of my Subjects, the greatest Treasure and best! Ammunition of a King; yet cannot they deprive me of my own innocency, or Gods mercy, nor obstruct my way to Heaven.

Therefore, O my God, to thee I flie for help, if thou wilt be on my side, I shall have more with me then can be against me.

There is none in Heaven or in Earth, that I desire in comparison of thee; In the losse of all be thou more than all to me;
Make

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Make hast to succour me, thou
that never failest them that put
their trust in thee.

Thou seest I have no power to
oppose them that come a-
gainst me, who are encouraged
to fight under the pretence of
fighting for me, But my eyes are
toward thee.

Thou needest no help, nor shall
I, if I may have shine; If not to
conquer, yet at least to suffer.

If thou delightest not in my safe-
ty, and prosperity, behold here I
am willing to be reduced to what
thou wilt have me, whose judg-
ments oft begin with thy owne
children.

I am content to be nothing, that
thou maiest be all,

Thou hast taught me, That no
King Can be saved by the multi-
tude of an Host; but yet thou
canst save me by the multitude
of thy mercies, who art the Lord
of Hosts, and the Father of mer-
cies.

Help me, O Lord, who am sore
distressed

EIKON BASILIKH.

distressed on every side, yet be
thou on my side, and I shall not
fear what man can do unto me.

I will give thy justice the glo-
ry of my distresse:

O let thy mercy have the glory
of my deliverance from them
that persecute my Soule.

By my sins have I fought against
thee, and robbed thee of thy glory
whom am thy subject, & justly mayst
thou, by my own subjects strip me
of my strength, & eclipse my glory

But shew thy self, O my hope,
and only refuge, Let not mine e-
nemies say: There is no help for
him in his God.

Hold up my goings in thy path
that my foot steps slip not.

Keep me as the apple of thine
eye, bid me under the shadow
of thy wings.

Shew thy marvellous loving
kindnesse, O thou that savest by
thy right hand them that put
their trust in thee, from those that
rise up against them.

From the wicked that oppresse
me

EIKON BASILIKH.

me from my deadly enemies that
compasse me about.

Shew me the path of life. In
thy presence is fullnesse of joy, at
thy right hand there are plea-
sures for evermore.

II. Upon the 19. Propositi- ons first sent to the King, and more afterwards.

ALthough there bee many
things; they demanded, yet
if these be all, I am glad to see at
what price they see my own safe-
ty, and My Peoples peace; which
I cannot think I buy at too dear
a rate, save only the parting with
My Conscience and Honour. If
nothing else will satisfie, I must
chuse rather to be as miserable,
and inglorious, as My Enemies
can make or wish Me.

Some things here propounded
to me have been offered by Me,
Others are easily granted: The
rest [I think] ought not to be
obtruded

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obtruded upon me , with the point of the Sword , nor urged with the injuries of War, when I have already declared that I cannot yeild to them, without violating My Conscience: 'tis strange there can be no method of peace, but by making Warre upon My soule.

Here are many things required of Me, but I see nothing offer'd to Me; by the way of gratefull exchange of Honour, or any requitall for those favours, I have, or can yet grant them.

This Honour they do Me, to put Me on the giving part, which is more Princely and divine. They cannot ask more than I can give, may I but reserve to my self the Incommunicabl Jewel of my Conscience, and not be forced to part with that , whose losse nothing can repaire or requite.

Some things (which they are pleased to propound) seeme unreasonable to me , and while I have any Mastery of my Reason,
how

EIKON BASILIKH.

How can they think I can consent to them? Who know they are such as are inconsistent with being either a King or a good Christian. My yeilding so much [as I have already] makes some men confident I will deny nothing.

The love I have of my people's peace, hath (indeed) great influence upon me, but the love of Truth, and inward peace hath more

Should I grant some things they require, I should not so much weaken my outward state of a King, as wound that inward quiet of my Conscience, which ought to be, is, and ever shall be [by Gods grace] dearer to mee then my Kingdoms.

Some things which a King might approve, yet in Honour & Policy are at some time to be denied, to some men, lest he should seem not to dare. to deny any thing, and give too much encouragement to unreasonable demands

ΕΙΩΚΝ ΒΑΣΙΛΙΚΗ.

mands, or importunities.

But to bind my selfe to a generall and implicate consent, to what ever they shal desire, or propound, (for such is one of their Propositions) were such a latitude of blind obedience as never was expected from any Freeman, nor fit to be required of any man; much lesse of a King, by his own Subjects, any of whom he may possibly exceed as much in wisdom, as He doth in place and power.

This were as if *Sampson* should have consented, not only to bind his owne hands, and cut off his hair, but to put out his own eyes that the *Philistins* might with the more safety mock, and abuse him, which they chuse rather to doe, then quite to destroy him, when he was become so tame an object, and fit occasion for their sport and scorne.

Certainly to exclude all power of deniall, seems an arrogancy, least of all becomming those who
pre-

EIKON BASILIKH.

pretend to make their addressees in an humble and loyall way of petitioning; who by that sufficiently confesse their own inferiority, which obligeth them to rest; if not satisfied, yet quieted with such an answer as the will and reason of their Superior thinks fit to give; vvhoo is acknowledged to have a freedom and power of Reason, to consent, or Dissent, else it vvould be very foolish and absurd to aske, what another having not liberty to deny, neither hath power to grant

But if this be My Right belonging to me, in Reason, as a Man and in Honour as a Sovereign King (as undoubtedly it doth) how can it be other then extream injury to confine my reason to a necessity of granting all they have a mind to aske, whose minds may be as differing from Mine both in Reason and Honour, as their aims may be, and their qualities are; which last
God

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

God and the Lawes have sufficiently distinguished, making Me their Sovereign, and them My Subjects: whose Propositions may soone prove violent oppositions, if once they gain to be necessary impositions upon the Regall Authority. Since no man seeks to limit and confine his King in Reason, who hath not a secret aim to share with Him, or usurp upon him in Power & Dominion.

But they would have Me trust to their moderation, and abandon Mine owne discretion; that so I might verifie what representations some have made of Me to the world, that I am fitter to be their Pupill, then their Prince. Truly I am not so confident of My owne sufficiency, as not willingly to admit the Councell of others: But yet I am not so diffident of My selfe, as brutishly to submit to any mens dictates, and at once to betray the Sovereignty of reason

in

EIKON BASILIKH.

in my Soul, and the Majesty of my owne Crown to any of My Subjects.

Least of all have I any ground of credulity, to induce Me fully to submit to all the desires of those men, who will not admit or do refuse, and neglect to vindicate the freedom of their own and others, sitting and voting in Parliament.

Besides, all men that know them, know this, how young States men (the most part of) these propounders are; so that, till experience of one 7, years hath shewed me, how well they can Govern themselves, and so much power as is wrested from me, I should be very foolish indeed and unfaithfull in my Trust, to put the reins of both Reason and Government, wholly out of my owne, into their hands, whose driving is already too much like *Jehues*, & whose forwardnesse to ascend the throne of Supremacy pretends

nor

EIKON BASILIKH.

more of *Phaeton* then of *Pha-*
buss; God divert the Omen if it
be his will.

They may remember, that at
best they sit in Parliament as
My Subjects not my Superiours
called to be my Counsellors, not
Dictatours, Their Summons
extends to recommend their ad-
vice, not to command my Du-
tie.

When I first heard of Pro-
positions to be sent me, I expe-
cted either some good Lawes,
which have been antiquated by
the course of time, or overlaid
by the corruption of manners,
had been desired to a restaurati-
on of their vigour and due exe-
cution, or some evill customs
preterlegall, and abuses personal
had been to be removed: or some
injuries done by My selfe, and
others, to the Common-Weale,
were to be repaired: or some e-
qual, offerures were to be ren-
dered to Me, wherein the advan-
tag of My Crown being con-
side-

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dered by them might fairly induce Me to condescend, to what tended to My Subjects good, without any great diminution of My selfe, whom nature, Law, Reason and Religion, bind Me (in the first place) to preserve: without which, 'tis impossible to preserve My people according to My place.

Or (at least) I looked for such moderate desires of due Reformation of what was (indeed) amisse in Church and State, as might still preserve the foundation and essentialls of Government in both; not shake and quite overthrow either of them, without any regard to the Lawes in force, the wisdom and pietie of former Parliaments, the ancient and universall practise of Christian Churches; the Rights and Priviledges of particular men: Nor yet any thing offered in lieu, or in the roome of what must be destroyed, which might at once reach the good end of the others

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Institution, and also supply its pretended defects, reforme its abuses, and satisfie sober & wise men, not with soft and specious words, pretending zeal and speciall pietie, but with pregnant and solid reasons both divine and humane, which might justify the abruptnesse and necessity of such vast alterations. But in all their Propositions I can observe little of these kinds, or to these ends: Nothing of any Lawes dis-joynted, which are to be restored; of any right invaded; of any justice to be unobstructed; of any compensations to be made; of any impartiall reformations to be granted; to all, or any of which, Reason, Religion, true Policy, or any other humane motives, might induce me.

But as to the maine matters propounded by them at any time, in which is either great novelty, or difficulty. I perceive that what were formerly look'd upon as factions in the State,
and

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and Schismes in the Church, and so, punishable by the Lawes, have now the confidence; by vulgar clamours, and assistance (chiefly) to demand not onely Tolerations of themselves, in their vanity, novelty, and confusion; but also Abolition of the Lawes against them: and a totall extirpation of that Government; whose Rights they have a mind to invade.

This, as to the main; other Propositions are (for the most part) but as waste paper in which those are wrapped up to present them somewhat more handsomely.

Nor do I so much wonder at the variety and horrible novelty of some Propositions, (there being nothing so monstrous, which some fancies are not prone to long for.

This casts me into, not an admiration, but an extasie, how such things should have the fortune to be propounded in the name of the two Houses of the

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Parliament of *England* : among whom , I am very confident , there was not a fourth part of the Members of either House, whose judgements, free, single, and a part, did approve or desire such destructive changes in the Government of the Church.

I am perswaded there remains in far the Major part of both Houses, (if free, and full) so much Learning, Reason, Religion, and just moderation, as to know how to sever between the use and the abuse of things; the institution, and the corruption, the Government, & the Misgovernment, the Primitive Patterns, & the aberrations or blottings of afteropies,

Sure they could not all, upon so little, or no Reason (as yet produced to the contrary) so soon renounce all regard to the Lawes in force, to antiquity, to the piety of their reforming Progenitors, to the prosperity of former times in this church & State, under the present government of the

EIKON BASILIK.H

the Church. Yet, by a strange fatality these men suffer, either by their absence, or silence, or negligence, or supine credulity (believing that all is good, which is gilded with shews of Zeal and Reformation) their private dissenting in Judgement to be drawn into the common sewer or streame of the present vogue and humour; which hath its chief rise and abetment from those popular clamours and Tumults, which served to give life & strength to the infinit activity of those men, who studied with all diligence, & policy to improve to their Innovating designs, the present distractions.

Such Armies of Propositions having so little, in My Judgement, of Reason, Justice, and Religion on their side, as they had Tumult and Faction for their rise, must not go alone, but ever be backt and seconded, with Armies of Souldiers: Though the second should prevaile against My Person, yet the first

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shall never overcome Me , further than I see cause; for, I look not at their number and power so much, as I weigh their Reason and Justice.

Had the two Houses first sued out their liberty, and once effectually redeemed themselves from the Wardship of the Tumults [which can bee no other than the Hoands that attend the cry, and hallow of those Men, who hunt after Factions , and private Designs, to the ruine of Church and State.]

Did My judgement tell Me, that the Propositions sent to Me were the Results of the Major parts of their Votes , who exercise their freedom , as well as they have a right to sit in Parliament: I should then suspect My owne judgement , for not speedily and fully concurring with every one of them.

For I have charity enough to think, there are wise men among them, and Humility to think, that

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that, as in some things I may want; so 'tis fit I should use their advice, which is the end for which I called them to a Parliament. But yet I cannot allow their wisdom such a compleatnesse and inerrability as to exclude My selfe, since none of them hath that part to Act, that Trust to discharge, nor that Estate and Honour to preserve as My selfe, without whose Reason concurrent with theirs [as the Suns influence is necessary in all natures productions] they cannot beget, or bring forth any one compleat and authoritative Act of publike wisdom, which makes the Lawes.

But the unreasonablenesse of some Propositions is not more evident to Me than this is, That they are not the joynt and free desires of those in their Major number, who are of right to Sit and Vote in Parliament.

For many of them favour very strong of that old leaven of In-

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novations, masked under the name of Reformation, (which in My two last famous Predecessours dayes, heaved at, and sometime threatned both Prince and Parliaments,) But, I am sure was never wont so far to infect the whole masse of the Nobility and Gentry of this Kingdome, however it dispersed among the Vulgar. Nor was it likely so suddenly to taint the Major part of both Houses, as that they should unanimously desire, and affect so enormous and dangerous innovations in Church and State, contrary to their former education, practise, and judgement.

Not that I am ignorant, how the choyce of many Members was carried by much faction in the Countries : some thirsting after nothing more, than a passionate revenge of what ever displeasure they had conceived against mee, my Court, or the Clergy.

But

EIKON BAZIAIKH.

But all Reason bids me impute these sudden and vast desires of change to those few who armed themselves with the many-headed, and many-handed Tumults.

No lesse doth Reason, Honour, and Safety both of Church and State command me, to chew such morsels, before I let them downe. If the straitnesse of my Conscience will not give me leave to swallow down such Camels, as others do of Sacriledge, and injustice both to God and man, they have no more cause to quarrell with me, than for this, that my throat is not so wide as theirs. Yet by Gods help I am resolved. That nothing of passion, or peevishnesse, or list to contradict, or vanity to shew my negative power, shall have any byasse upon my judgement to make me gratifie my will by denying any thing which my Reason and Conscience commands me not.

EIKΩN ΒΑΣΙΛΙΚΗ.

Nor on the other side, will I consent to more than Reason, Justice, Honour, and Religion, perswaded me, to be for Gods glory, the Churches good, my Peoples welfare, and my owne peace.

I will study to satisfie my Parliament, and my People; but I will never, for feare or flattery, gratifie any Faction, how potent soever: for this were to nourish the disease, & oppresse the body.

Although many mens loyalty and prudence are terrified from giving mee, that free, and faithfull counsell, which they are able and willing to impart, and I may want; yet none can hinder mee from craving of the counsell of that mighty Counsellour, who can both suggest what is best, and incline my heart stedfastly to follow it.

O thou first and eternall Reason, whose wisdom is fortified with omnipotency, furnish thy Servant, first with clear discoveries

EIKΩN ΒΑΣΙΛΙΚΗ.

series of Truth, Reason, and Justice, in My Understanding: thou so confirm My will and resolution to adhere to them, that no terrors, injuries, or oppressions of my Enemies may ever enforce me against those rules, which thou by them hast planted in My Conscience

Thou never madest me a King, that I should be lesse than a Man, and not dare to say, Yea or Nay, as I see cause, which freedome is not denied to the meaneſt creature, that hath the use of Reason, and liberty of speech.

Shall that be blameable in me, which is commendable veracity and constancy in others?

Thou seest O Lord, with what partiality, and injustice, they deny that freedome to Me their KING, which thou hast given to all Men, and which Themselves pertinaciouſly challenge to themselves, while they are so tender of the least breach of their privileges.

EIKON BASILIKH.

To thee I make my supplication, who canst guide us by an unerring rule, through the perplexed Labyrinths of our owne thoughts, and other mens proposals, which I have some cause to suspect, are purposely cast as snares, that by My granting or denying them, I might be more entangled in those difficulties, where with they lie in wait to afflict Me.

O Lord, make thy way plaine before Me.

Let not My own sinfull passions cloud, or avert thy sacred suggestions.

Let thy glorie be my end, thy word my rule, and then thy will be done.

I cannot please all, I care not to please some men; If I may be happy to please thee, I need not feare whom I displease.

Thou that makest the wisdom of the world foolishnes, and takest in their own devices, such as are wise in their own conceits, make
me

EIKON BASILIKH.

*Be wise by thy Truth for thy be-
haviour, my Kingdoms generall good,
and my own soules salvation, and
I shall not much regard the
worlds opinion, or diminution of
me. The lesse wisdom they are
willing to impute to me, the more
they shall be convinced of thy
wisdom directing me, while I
denie nothing fit to be granted,
out of crosse or humour; nor
grant any thing which is to be
denied, out of anie feare, or flate-
ry of men.*

*Suffer me not to be guiltie, or
unhappie, by willing or inconsider-
ate advancing anie mens de-
signs, which are injurious to the
publique good, while I confirme
them by my consent.*

*Nor let me be anie occasion to
hinder or defraud the publike of
what is best, by anie morose or
perverse dissentings.*

*Make me so humblie charitable
as to follow their advise, when
it appears to be for the publike
good, of whose affections to me,*

EIKΩN BAΞIΛIKH.

I have yet but few evidences to assure Me. Thou canst as well blesse honest errors, as blasse fraudulent counsels.

Since we must give an account of everie evill and idle word in privat, at thy Tribunal; Lord make me carefull of those solemne declarations of my mind which are like to have the greatest influence upon the Publike, either for woe, or weale.

The lesse others consider what they ask, make me the more solicitous what I answer.

Though Mine own, and my Peoples pressures are grievous and Peace would be verie pleasing; Yet Lord, never suffer me to avoid the one, or purchase the other, with the least expence or wast of my Conscience; whereof thou O Lord onlie art deservedly more Master than my selfe.

12. Upon the Rebellion and troubles in Ireland.

THE Commotions in Ireland were so sudden, and so violent

ΒΙΚΩΝ ΒΑΣΙΛΙΚΗ.

lent; that it was hard at first either to discern the rise, or apply a remedy to that precipitant Rebellion.

Indeed, that sea of blood, which hath there beene cruelly and barbarously shed, is enough to drown any man in eternall both infamy and misery, whom God shall finde the malicious Authour or instigator of its effusion.

It fell out, as a most unhappy advantage to some mens malice against me; that when they had impudence enough to lay any thing to my charge, this bloody opportunity should be offered them, with which I must be aspersed. Although there was nothing which could be more abhorred to me, being so full of sin against God, disloyalty to my selfe, and destructive to my subjects.

Some men took it very ill not to be beleevved when they affirmed, that what the Irish Rebels did

ΕΙΩΚΝ ΒΑΣΙΛΙΚΗ.

did, was done with my privy (at least) if not by my Commission: But these knew too well, that it is no news for some of my Subjects to fight, not only without my Commission, but against my Command, and Person too; yet all the while to pretend, they fight by my Authority, and for my safety.

I would to God the Irish had nothing to alledge for their imitation against those, whose blame must needs be the greater, by how much Protestant Principles are more against all Rebellion against Princes, then those of Papists. Nor will the goodnesse of mens intentions excuse the scandall, and contagion of their Example. But who ever faile of heir Duty toward me, I must bear the blame; this Honour my Enemies have alwaies done me, to think moderat injuries not proportionate to me, nor competent tryals, either of my patience under them, or my pardon of them.

There.

EIKΩN ΒΑΣΙΛΙΚΗ,

Therefore with exquisite malice they have mixed the gall and vinegar of falsity and contempt, with the cup of my affliction; Charging me not only with untruths, but such, as wherein I have the greatest share of loss and dishonour by what is committed; whereby [in all policy, Reason, and Religion, having least cause to give the least content, and most grounds of utter detestation] I might be represented by them to the world the more inhumane and barbarous: Like some Cyclopick monster, whom nothing will serve to eat and drink, but the flesh and blood of my own Subjects; in whose common welfare my interest lies as much as some mens doth in their perturbations: Who think they cannot do well but in evil times, nor so cunningly as in laying the *odium* of those sad events on others, wherewith themselves are most pleased, and whereof

EIKON ΒΑΣΙΛΙΚΗ.

whereof they have beene not the least occasion.

And certainly, tis thought by many wise men, that the preposterous rigour & unreasonable severit y, which some men carried before them in *England*, was not the least incentive, that kindled, and blew up into those horrid flames, the sparks of discontent, which wanted not predisposed fewell for Rebellion in *Ireland*; where dispaire being added to their former discontents, and the feares of utter extirpation to their wonted oppressions, it was easie to provoke to an open Rebellion, a people prone enough, to break out to all exorbitant violence, both by some principles of their Religion, and the naturall desires of liberty; both to exempt themselves from their present restraints, and to prevent those after rigours, wherewith they saw themselves apparently threatened, by the covetous zeal,
and

EIKON BASILIKH.

and uncharitable fury of some men, who think it a great Argument of the truth of their Religion, to endure no other but their own. God knows, as I can with Truth wash my hands in Innocency, as to any guilt in that Rebellion; so I might wash them in my tears, as the sad apprehensions I had, to see it spread so far, & make such wast. And this in a time, when distractions & jealousies here in *England*, made most men rather intent to their own safety, or designs they were driving, then to the relieve of those, who were every day inhumanly butchered in *Ireland*: whose teares & blood might, if nothing else, have quenched, or at least for a time, repressed and smothered those sparks of Civil dissensions and Jealousies, which in *England* some men most industriously scattered.

I would to God no man had been less affected with *Ireland's* sad estate then my selfe; I offered

red

EIKON BASILIKH.

red to goe my selfe in Person upon that expedition; But some men were either afraid I should have any one Kingdome quieted; or loath they were to throt at any mark here lesse then my selfe, or that any should have the glory of my destruction but themselves. Had my many offers been accepted, I am confident neither the ruin had bin so great, nor the calamity so long, nor the remedy so desperate.

So that, next to the sin of those who began that Rebellion, theirs must needs be: who either hindred the speedy suppressing of it by Domestick dissentions, or diverted the Aides, or exasperated the Rebels to the most desperate resolutions and actions, by threatening all extremities not only to the known heads and chief incendiaries, but even to the whole community of that nation; resolving to destroy root & Branch; men, women, & children, without any regard to those

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

those usuall pleas for mercy,
 which Conquerours, not wholly
 barbarous, are wont to hear from
 their own breasts, in behalfe of
 those, whose oppressive faces, ra-
 ther then their malice, engaged
 them; or whose imbecillity for sex
 and Age was such, as they could
 neither lift up a hand against
 them, nor distinguish between
 their right hand and their left:
 which preposterous, (I think) un-
 evangelicall Zeale is too like
 that of the rebuked Disciples,
 who would go no lower in their
 reveng, then to call for fire from
 Heaven upon whole Cities, for
 the repulse or neglect of a few;
 or like that of *Iacobs* sons, which
 the Father both blamed & cur-
 sed: chusing rather to use all ex-
 tremities, which might drive men
 to desperate obstinacy, then to
 apply moderate remedies; such as
 might punish some with exem-
 plary Iustice, yet disarm others,
 with tenders of mercy upon their
 submission, and our protection of
 them

EIKON BASILIKH.

them, from the fury of those, who would soon drown them, if they refused to swim down the popular stream with them.

But some kind of Zeal counts all mercifull moderation, lukewarmness; and had rather be cruell then counted cold, and is not seldome more greedy to kill the Bear, for his skins then for any harme he hath done. The confiscation of mens estates being more beneficiall, then the charity of saving their lives, or reforming their Errours.

When all proportionable succours of the poor Protestants in *Ireland* (who were daily massacred, and overborne with numbers of now desperate enemies) was diverted & obstructed here; I was earnestly entreated, and generally advised by the chief of the Protestant party there, to get them some respite and breathing by a cessation, without which they saw no probability (unlesse by miracle) to preserve the remnant
that

EIKON BASILIKH.

that had yet escaped; God knows with how much commiseration and solicitous caution I carried on that businesse, by persons of Honour and integrity, that so I might neither encourage the Rebels Insolence, nor discourage the protestants loyalty & patience

Yet when this was effected in the best sort, that the necessity & difficulty of affairs would then permit, I was then to suffer again in my Reputation & Honour, because I suffered not the Rebels utterly to devour the remaining handfuls of the protestants there.

I thought that in all reason the gaining of that respite could not be so much to the Rebels advantages (which some have highly calumniated against me) as it might have bin for the protestants future, as well as present safety; If during the time of that cessation, some men had the grace to have laid *Ireland's* sad condition more to heart; & laid aside those violent motions, which were here
car-

EIKON ΒΑΣΙΛΙΚΗ.

caried on by those that had better
 skil to let bloud then to stanch
 it. But in all the misconstruction
 ons of my actions, (which are
 prone to find more credulity in
 men to what is false, & evill, than
 love or charity to what is true &
 good) as I have no Judge but
 God above me, so I can have
 comfort to appeal to his omnisci-
 ence, who doth not therefore de-
 ny my Innocence, because hee is
 pleased so far to try my patience,
 as he did his servant *Job's*.

I have enough to doe to looke
 to my own Conscience, and the
 faithfull discharge of my Trust
 as a King. I have scarce leisure
 to consider those swarms of re-
 proaches, which issue out of some
 mens mouths & hearts, as easily
 as smoak, or sparks do out of a
 fornace. Much lesse to make
 such prolix Apologies, as might
 give those men satisfaction, who
 conscious to their owne depth
 of wickednesse, are loath to
 believe any man, nor be as bad
 as themselves.

'Tis

EIKON BASILIKH.

'Tis Kingly to do well, and
bear ill : if I can but act the one,
I shall not much regard to beare
the other.

I thank God I can heare with
patience, as bad as my worst ene-
mies can flalsely say. And I hope
I shall still do better than they de-
fire or deserve I should.

I believe it will at last appear,
that they who first began to em-
broyle my other Kingdomes are
in great part guilty, if not of the
first letting out, yet of the not-
timely stopping those horrid effu-
sions of bloud in *Ireland*.

Which (whatever my Ene-
mies please to say, or think) I
look upon, as that of my other
Kingdomes, exhausted out of my
own veines; no man being so
much weakned by it, as my selfe;
And I hope, though mens un-
variable cruelties never will, yet
the mercy of God will at length
say to his justice, *It is enough :*
and command the Sword of Ci-
vill Warrs to sheath it self : his

G

merci-

EIKON BASILIKH.

mercifull justice intending, trust, not our utter confusion, but our cure: the abatement of our sins, not the desolating of these Nations.

O my God, let those infinite mercies prevent us once again, which I and my Kingdoms have formerly abused, and can never deserve, should be restored.

Thou seest how much cruelty among Christians is acted under the colour of Religion, as if we could not be Christians, unless we crucifie one another.

Because we have not loved thy Truth, and practised in charity, thou hast suffered a Spirit of Errour and bitterness, of mutuall and mortall hatred to arise among us.

O Lord, forgive wherein we have sinned, and sanctifie what we have suffered.

Let our Repentance be our recovery, as our great sins have been our ruine.

Let not the miseries I and

EIKON BASILAIKH.

g, I my Kingdomes have hitherto suf-
on, fered seem small to thee: but
t of make our sins appear to our con-
g of sciences, as they are represented
inite in the glasse of thy judgements;
ain, for thou never punishest small
have failings, with so severe afflic-
never tions.

O therefore, according to the
multitude of thy great mercies,
pardon our sins, and remove thy
judgements, which are very ma-
ny, and very heavy.

Yet let our sins be ever more
grievous to us, than thy judge-
ments; and make us more wil-
ling to repent, than to be relie-
ved; first give us the peace of pe-
nitent consciences, and then the
tranquility of united Kingdoms.

In the sea of our Saviours
Blood drowne our sinnes, and
through this red sea of our own
Blood bring us at last to a state
of Piety, Peace and Plenty.

As my publick relations to all,
make me share in all my Subjects
sufferings; so give me such a pious

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

sense of them, as becomes a Christian King, and a loving Father of my People.

Let the scandalous and unjust reproaches cast upon me, be as a breath, more to kindle my compassion; Give me grace to heap charitable coles of fire upon their heads to melt them, whose malice or cruell Zeal hath kindled, or hindered the quenching of those flames, which hath so much wasted my three Kingdomes.

O rescue and assist those poor Protestants in Ireland, whom thou hast hitherto preserved.

And lead those in the waies of thy saving Truths, whose ignorance or Errours have filled them with rebellious and destructive Principles, which they act under an opinion, That they do thee good service.

Let the band of thy justice be against those, who maliciously & despightfully have raised or fomented those cruell and desperate Wars.

Thou

EIKΩN BΑΣΙΔΙΚΗ.

Thou that art far from destroy-
ing the innocent with the guilty,
& the erronious with the malici-
ous, thou that hadst pity on Nini-
veh for the many children that
were therein, give not over the
whole stock of that populous and
seduced Nation, to the wrath of
those, whose covetousness makes
them cruell; nor to their anger,
which is too fierce, and therefore
justly cursed.

Preserve, if it be thy will, in
the midst of the furnace of thy
severe justice, a Posterity which
may praise thee for thy mercy.

And deal with me, not accor-
ding to mans unjust reproaches,
but according to the innocency of
my Hands in thy sight.

If I have desired or delighted
in the woful day of my Kingdoms
calamities, If I have not earnestly
studied, & faithfully endeavoured
the preventing and composing of
these bloody Distractions; then let
thy Hand be against me and my
Fathers House. O Lord, thou seest

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

I have enemies enough of men; as I need not, so should not dare thus to imprecate thy curse on me & mine, if my Conscience did not witnesse my integrity, which thou, O Lord, knowest right well. But I trust not to my own merit, but thy mercies; spare us, O Lord, and be not angry with us for ever.

13. Upon the calling in of the Scots, and their coming.

THe Scots are a Nation, upon whom I have not onely common ties of Nature, Sovereignty, and Bounty, with my Father of blessed memory; but also speciall and late obligations of favours, having gratified the active Spirits among them so farre, that I seemed to many, to prefer the desires of that party before my owne Interest and Honour. But, I see,

Royall

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Royall bounty imboldens some men to aske, and act beyond all bounds of modesty and gratitude.

My charity, and act of Pacification, forbids Me to reflect on former passages; wherein I shall ever be farre from letting any mans ingratitude, or inconstancy, make Me repent of what I granted them for the publike good: I pray God it may so prove.

The coming againe of that perty into *England*, with an Army, onely to conforme this Church to their late new Modell, cannot but seem as unreasonable, as they would have thought the same measure offered from hence to themselves.

Other errand I could never understand they had, (besides those common and vulgar flourishes for Religion and Liberty) save onely to confirme the Presbyterian Copy they had set, by making this Church

EIKON BASILIKH.

to write after them, though it were in bloody characters.

Which designe and end, whether it will justify the use of such violent meanes before the divine Justice, I leave to their consciences to judge, who have already felt the misery of the means, but not reaped the benefit of the end, either in this Kingdome, or that.

Such knots and crosnesse of grain being objected here, as will hardly suffer that Forme which they cry up, as the only just reformation, and setting of Government and Discipline in Churches, to go on so smoothly here, as it might do in *Scotland*; and was by them imagined would have done in *England*, when so many of the *English* Clergy, through levity, or discontent, if no worse passion, suddenly quitted their former engagements to Episcopacy, and faced about to their Presbytery.

It cannot but seem either passion, or some self-seeking, more
then

EIKΩN BASILIKH.

then true Zeal, and pious Discretion, for any forraigne State, or Church, to prescribe such medicines onely for others, which themselves have used, rather successfully then cominendably; not considering that the same Physick on different constitutions, will have different operations; That may kill one, which doth but cure another.

Nor do I know any such tough and malignant humors, in the constitution of the *English* Church, which gentler applications then those of an Army, might not easily have removed: Nor is it so proper to hew out religious Reforms by the Sword, as to polish them by fair and equall disputations among those that are most concerned in the differences, whom not Force, but Reason ought to convince.

But their designe now, seemed rather to cut off all disputation here, then to procure a fair and equall one: For, it was concluded

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

ded there, that the *English* Clergy must conforme to the *Scots* patterne, before ever they could be heard what they could say for themselves, or against the others way.

I could have wished fairer proceedings both for their credits, who urge things with such violence; and for other mens consciences too, who can receive little satisfaction in these points, which are maintained rather by Souldiers fighting in the Field, then Schollars disputing in free and learned Synods.

Surely in matters of Religion, those truths gaine most on mens judgments and consciences, which are least urged with secular violence, which weakens truth with prejudices; and is unreasonable to be used, till such means of rationall conviction hath been applied, as leaving no excuse for ignorance, condemns mens obstinacy to deserved penalties.

Which no charity will easily suspect

EIKON BASILIKH.

suspect of so many learned and
 pious Church-men in *England* ;
 who being alwaies bred up, and
 conformable to the Government
 of Episcopacy, cannot so soon
 renounce both their former opi-
 nion and practise, onely because
 that Party of the *Scots* will needs
 by force assist a like party here, ei-
 ther to drive all Ministers as
 Sheep into the common fold of
 Presbytery, or destroy them ;
 at least fleece them, by depri-
 ving them of the benefit of their
 flocks. If the *Scotch* sole Pres-
 bytery were proved to be the on-
 ly institution of Jesus Christ,
 for all Churches Governments ;
 yet I believe it would be hard
 to prove that Christ had gi-
 ven those *Scots*, or any other
 of my Subjects Commission by
 the Sword to set it up in any of
 my Kingdomes without my con-
 sent.

What respect and obedience
 Christ and his Apostles paid to
 the chiefe Governors of States,
 where

EIKON BASILIKH.

where they lived is very cleere in the Gospell ; but that he, or they ever commanded to set such a parity of Presbyters , and in such a way as those *Scots* endeavour ; I thinke is not very disputable.

If Presbytery in such a supremacy be an institution of Christ ; sure it differs from all others ; and is the first and onely point of Christianity , that was to be planted and watered with so much Christian blood ; whose effusions run in a stream so contrary to that of the Primitive planters, both of Christianity and Episcopacy, which was with patient shedding of their own blood, not violent drawing other mens ; sure there is too much of Man in it, to have much of Christ, none of whose institutions were carried on , or begun with the temptations of Covetousness or Ambition ; of both which this is vehemently suspected.

Yet was there never any thing
upon

EIKΩN ΒΑΣΙΛΙΚΗ.

upon the point, which those *Scots* had by Army or Commissioners to move me with, by their many solemn obtestations and pious threatnings, but onely this; to represent to Me the wonderfull necessity of setting up their Presbytery in *England*, to avoid the further miseries of a War; which some men chiefly on this designe at first had begun, and now further ingaged themselves to continue.

What hinders that any Sects, Schismes, or Heresies, if they can get but numbers, strength, and opportunity, may not, according to this opinion and pattern, set up their waies by the like methods of violence? all which Presbytery seeks to suppress, and render odious under those names; when wise and learned men think that nothing hath more marks of Schism and Sectarism, then this Presbyterian way, both as to the Ancient, and still most Universal way of the Church-government,

EIKΩN ΒΑΣΙΛΙΚΗ.

ment, and specially as to the particular Laws and Constitutions of this *English* Church, which are not yet repealed, nor are like to be for me, till I see more Rationall and Religious motives, then Souldiers use to carry in their Knapfacks.

But we must leave the successe of all to God, who hath many waies (having first taken us off from the folly of our opinions, and fury of our passion) to teach us those rules of true Reason, and peaceable Wisdome, which is from above, tending most to Gods glory and his Churches good, which I think my self so much the more bound in conscience to attend, with the most judicious Zeal and care, by how much I esteem the Church above the State, the glory of Christ above mine Own; and the salvation of mens soules above the preservation of their Bodies and Estates.

Nor may any men, I think, without sinne and presumption, forcibly

EIKON BASILIKH.

forcibly endeavour to cast the Churches under my care and tuition, into the moulds they have fancied, and fashioned to their designs, till they have first gained my consent, and resolved, both my own and other mens Consciences by the strength of their Reasons.

Other voilent motions, which are neither Manly, Christian, nor Loyall; shall never either shake or settle my Religion; nor any mans else, who knows what Religion means: And how far it is removed from all Faction whose proper engine is force; the arbitrator of beasts, not of reasonable men, much lesse of humble Christians, and Loyall Subjects, in matters of Religion.

But men are prone to have such high conceits of themselves, that they care not what cost they lay out upon their opinions; especially those that have some temptation of gain, to recompence their losses and hazards.

Yet

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Yet I was more scandalized at the Scots Armies coming in against my will, and their forfeiture of so many Obligations of duty, and gratitude to me : then I wondred, how those here, could so much distrust Gods assistance; who so much pretended Gods Cause to the People , as if they had the certainty of some divine Revelation; considering they were more then competently furnished with my Subjects Armes and Ammunition, my Navy by Sea, my Forts, Castles and Cities by Land.

But I find, that men jealous of the justifiableness of their doings and designs before God , never think they have humane strength enough to carry their work on, seem it never so plausible to the People ; what cannot be justified in Law or Religion, had need be fortified with power.

And yet such is the inconstancy that attends all minds engaged in a violent motion , that whom
some

EIKΩN ΒΑΣΙΛΙΚΗ.

some of them one while earnestly invite to come in to their assistance ; others of them soon after are weary of , and with nauseating cast them out : what one Party thought to rivet to a settledness by the strength and influence of the *Scots*, that the other rejects and contemns ; at once, despising the Kirk Government, and Discipline of the *Scots*, and frustrating the success of so chargeable, more then charitable assistance : For, sure the Church of *England* might have purchased at a far cheaper rate, the truth and happiness of reformed Government and Discipline (if it had been wanting) though it had entertained the best Divines of Christendom for their advice in a full and free Synod ; which I was ever willing to , and desirous of, that matters being impartially settled, might be more satisfactory to all , and more durable. But much of Gods justice, and mans folly will at length be discovered, through

EIKΩN ΒΑΣΙΛΙΚΗ.

through all the films, and pretensions of Religion, in which Politicians wrap up their designs; In vain do men hope, to build their piety on the ruins of Loyalty. Nor can those considerations or designs be durable, when Subjects make bankrupt of their Allegiance, under pretence of setting up a quicker trade for Religion.

But, as My Subjects of *Scotland* never deserted Me, so I cannot think that the most are gone so far from me, in a prodigality of their love and respects toward me, as to make me to despair of their return; when besides the bonds of Nature and Conscience, which they have to me, all Reason and true Policy will teach them, that their chiefest interest consists in their fidelity to the Crown, not in their serviceableness of any party of the people, to a neglect and betraying of my safety and honour for their own advantages: however the less cause

EIKON BASILIKH.

cause I have to trust to men, the more I shall apply my selfe to God.

The troubles of my soule are enlarged, O Lord, bring thou me out of My distresse.

Lord direct thy Servant in the wayes of that pious simplicity, which is the best policy.

Deliver Me from the combined strength of those, who have so much of the Serpents subtilty, that they forget the Doves Innocency.

Though hand joyne in hand, yet let them not prevaile against My Soule, to the betraying of My Conscience and Honour.

Thou, O Lord, canst turne the hearts of those Parties in both Nations, as thou didst the men of Judah and Israel, to restore David with as much loyall zeale, as they did with inconstancy and eager-nesse pursue him.

Preserve the love of thy
Truth

EIKON BASILIKH.

Truth and uprightnesse in Me,
and I shall not despaire of My
Subjects affections returning to-
wards Me.

Thou canst soon cause the
overflowing Seas to ebbe, and
retire back againe to the bounde
which thou hast appointed for
them.

O My God, I trust in thee,
let Me not be ashamed; let
not My Enemies triumph over
Mee.

Let them be ashamed who trans-
gresse without a cause; let them
be turned back that persecute My
Soule.

Let integrity and upright-
nesse preserve Me, for I wait
on thee O Lord.

Redeem thy Church, O God,
out of all its Troubles.



14. Upon the Covenant.

THe Presbyterian Scots are not to be hired at the ordinary rate of Auxiliaries; nothing will induce them to ingage, till those that call them in, have pawned their souls to them by a solemn League and Covenant:

Where many engines of religious & fair pretensions are brought chiefly to batter, or rase Episcopacy. This they make the grand evill Spirit, which, with some other impes purposely added, to make it more odious, & terrible to the Vulgar, must by so solemn a charm & exorcism be cast out of this Church, after more then a thousand yeers possession here, from the first plantation of Christianity in this Island, & an universal prescription of time and practise in all other Churches, since the Apostles times till this last Century.

But no Antiquity must plead for it, Presbytery, like a young Heire,

EIKON BASILIKH.

Heire, thinkes the Father hath lived long enough, and impatient not to be in the Bishops chair and authority (though Laymen go away with the Revenues) all art is used to sink Episcopacy, and lanch Presbytery in *England*; which was lately boyed up in *Scotland* by the like artifice of a Covenant.

Although I am unsatisfied with many passages in that Covenant (some referring to My self with very dubious and dangerous limitations) yet I chiefly wonder at the design and drift touching the Discipline and Government of the Church; and such a manner of carrying them on to new ways, by Oathes and Covenants, where it is hard for men to be ingaged by no lesse, then swearing for or against those things, which are of no cleare morall necessity; but very disputable, and controverted among learned and godly men: whereto the application of Oaths can hardly be made and injoynd with that judgement

EIKON BASILIKH.

ment and certainty in ones selfe, or that charity and candour to others of different opinion, as I thinke Religion requires, which never refuses faire and equable deliberations; yea, and dissentings too, in matters only probable.

The injoyning of Oathes upon People must needs in things doubtfull be dangerous, as in things unlawfull, damnable; and no lesse superfluous, where former Religious and legall Engagements, bound men sufficiently, to all necessary duties. Nor can I see how they will reconcile such an Innovating Oath and Covenant, with that former Protestation which was so lately taken, to maintaine the Religion established in the Church of *England*; since they count Discipline so great a part of Religion.

But ambitious minds never thinke they have laid snares, and gins enough to catch and hold
the

EIKON BASILIKH.

the Vulgar credulity: for by such
pomptue and seemingly pious
stratagems, they thinke to keep
the populary fast to their Par-
ties under the terrour of perni-
cious. Whereas certainly all honest
and wise men ever thought them-
selves sufficiently bound by for-
mer ties of Religion, Allegiance
and Lawes, to God and man.

¶ Nor can such after contracts,
 devised and imposed by a few men
 in a declared Party without My
 consent, and without any like
 power or president from Gods
 or mans Lawes, be ever thought
 by judicious men sufficient ei-
 ther to dissolve or slacken those
 most and eternall bonds of duty
 which lie upon all My Subjects
 consciences both to God and Me.

¶ Yet as things now stand, good
 men shall least offend God or
 Me, by keeping their Covenant
 in honest and lawfull waies,
 since I have the charity to thinke
 that the chief end of the Covenant
 in such men's intentions, was, to

EIKON BASILIKH.

serve Religion in purity, and Kingdomes in peace: To offer then such ends and meanes they cannot think themselves injured; nor will those, that have my true touches of conscience, endeavour to carry on the best designs, (much lesse such as are, and will be daily more apparently factious and ambitious) by any unlawfull meanes, under that title of the Covenant: unlesse they dare preferre ambiguous, dangerous, and un-authorized novelties, before their known and sworn duties, which are indispensable, both to God and my selfe.

I am prone to believe and hope, That many who took the Covenant, are yet firm to this judgement, That such later Vowes, Oaths, or Leagues, can never blot out those former gravings and characters, which by just and lawfull Oathes were made upon their souls.

That which makes such confederations by way of solemn Leagues

EIKON BASILIKH.

and Covenants more to be suspected, is, That they are the common road, used in all factious and powerfull perturbations of State or Church: When formalities of extraordinary zeale and piety are never more studied and elaborate, then when Politicians most agitate desperate designes against all that is settled, or sacred in Religion and Lawes, which by such scrues are cunningly, yet forcibly wrested by secret steps, and lesse sensible degrees, from their knowne rule and wonted practise, to comply with the humours of those men, who aime to subdue all to their owne will and power, under the disguises of Holy Combinations.

Which cords and wyths will hold mens consciences no longer, then force attends and twists them: for every man soon grows his own Pope, and easily absolves himselfe of those ties, which are not the commands of Gods Word, or the Lawes of the Land.

EIKON BASILIKH.

Land, but only the subtilty and terrour of a Party casts upon him; either superfluous and vaine when they were sufficiently tied before; or fraudulent and injurious, if by such after-ligaments they find the Imposers really aiming to dissolve, or suspend their former just and necessary obligations.

Indeed such illegall waies seldom or never intend the ingaging men more to duties, but only to parties; therefore it is not regarded how they keep their Covenants in point of piety pretended, provided they adhere firmly to the party and designe intended.

I see the Imposers of it are content to make their Covenant like Manna (not that it came from Heaven, as this did) agreeable to every mans palate and relish, who will but swallow it: They admit any mens senses of it, the divers or contrary; with any salvoes, cautions and reservations, so as they crosse not

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

the chief Design, which is laid against the Church and Me.

It is enough if they get but the reputation of a seeming encrease to their Party; so little do men remember that God is not mocked.

In such latitudes of sense, I beleeve many that love Me, and the Church well, may have taken the Covenant, who yet are not so fondly and superstitiously taken by it, as now to act clearly against both all piety and loyalty: who first yeelded to it, more to prevent that imminent violence and ruine, which hung over their heads in case they wholly refused it, then for any value of it, or devotion to it.

Wherein, the latitude of some generall Clauses may (perhaps) serve somewhat to relieve them, as of *Doing and endeavouring what lawfully they may, in their Places and Callings, and according to the word of God*: for these (indeed) carry no man beyond

EIKON BASILIKH.

beyond those bounds of good Conscience, which are certain & fixed either in Gods Laws, as to the Generall; or the Laws of the State and Kingdom, as to the particular regulation and exercise of mens duties.

I would to God such as glory most in the name of *Covenanters*, would keep themselves within those lawfull bounds, to which God hath called them: surely it were the best way to expiate the rashnesse of taking it; which must needs then appear, when besides the want of a full and lawfull Authority at first to enjoin it, it shall actually be carried on beyond and against those ends which were in it specified and pretended. I willingly forgive such mens taking the Covenant, who keep it within such bounds of Piety, Law, and Loyalty, as can never hurt either the Church, My self, or the Publique Peace: Against which, no mans lawfull Calling can engage him.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

As for that Reformation of the Church, which the Covenant pretends, I cannot think it just or comely, that by the partiall advise of a few Divines, (of so soft and servile tempers, as disposed them to so sudden acting and compliadge, contrary to their former judgements, profession and practise) such foule scandals and suspitions should be cast upon the Doctrine and Government of the Church of *England*, as was never done (that I have heard) by any that deserved the name of *Reformed Churches* abroad, not by any men of learning and candour at home ; all whose judgements I cannot but but prefer before any mens now factiously engaged.

No man can be more forward then My self to carry on all due Reformations, with mature judgement, and a good Conscience, in what things I shall (after impartiall advise) be, by Gods Word, and right reason convinced to be amiss,

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

missle, I have offered more then
over, the fullest, freest, and wisest
Parliaments did desire.

But the sequel of some actions
makes it evident, that the main
Reformation intendett, is the a-
basing of Episcopacy into Pres-
bytery, and the robbing the
Church of its Lands and Reve-
nues: For, no men have been
more injuriously used, as to their
legall Rights then the Bishops,
and Church-men. These, as the
fattest Decree, must be destroyed;
the other Rascal-herd of Schis-
mes, Heresies, &c being leane,
may enjoy the benefit of a Tole-
ration: Thus Naboth's Vineyard
made him the only Blasphemer
of his City, and fit to die. Still I
see, while the breath of Religion
fills the Sails, Profit is the
Compassse, by which Factionous
men steer their course in all sedi-
tious Commotions.

I thank God, as no man lay
more open to the sacrilegious
temptation of usurping the
H 4 Churches

EIKON BASILIKH.

Churches Lands, and Revenues,
(which issuing chiefly from the
Crown, are held of us, and legal-
ly can revert onely to the Crown
with My Consent) so I have
alwaies had such a perfect abhor-
rence of it in My Soule, that I
never found the least inclination
to such sacrilegious Reformings:
yet no man hath a greater desire
to have Bishops and all Church-
men so reformed, that they may
best deserve and use, not onely
what the pious munificence of My
Predecessours hath given to God
and the Church, but all other ad-
ditions of Christian bounty.

But no necessity shall ever, I
hope, drive Me or Mine to invade
or sell the Priests Lands, which
both Pharaoh's divinity, and Je-
seph's true piety abhorred to do:
So unjust I think it both in the
eye of Reason Religion, to de-
prive the most sacred employment
of all due encouragements, and
like that other hard-hearted Pha-
raoh, to withdraw the Straw, and
Encrease

increase the Task: so pursuing
the oppressed Church, as some
have done, to the red Sea of a
Civill War, where nothing but a
miracle can save either. In
Him, who esteems it his greatest
Title to be called, and His ob-
ject glory to be The Defender of
the Church, both in its true
Faith, and its just frictions: e-
qually abhorring Sacrilege and
Apostacy.

I had rather live as my Prede-
cessour Henry the 2. sometime
did, on the Churches alms, then
violently to take the bread out of
Bishops and Ministers mouths.

The next work will be Jerer-
boam's reformation, consecrating
the meanest of the people to be
Priests in Israel, to serve those
Golden Calves who have enrich-
ed themselves with the Churches
Patrimony and Dowry: which
how it thrived both with Princes
Priests and people, is well en-
ough known: And so it will be
here, when from the tuition of

EIKON BASILIKH.

Kings and Queens, which have been nursing Fathers and Mothers of this Church, it shall be at their allowance, who have already discovered, what hard Fathers and Step-mothers they will be.

If the poverty of *Scotland* might, yet the plenty of *England* cannot excuse the envy and rapine of the Churches Rights and Revenues.

I cannot so much as pray God to prevent those sad consequences, which will inevitably follow the parity and poverty of Ministers, both in Church and State; since I think it no lesse then a mocking and tempting of God, to desire him to hinder those mischiefs whose occasions and remedies are in our own power; it being every mans sin not to avoid the one, and not to use the other.

There are waies enough to repair the breaches of the State without the ruines of the Church; as I would be a Restorer of the
one,

EIKON BASILIKH.²

one, so I would not be an Oppressor of the other under the presence of publike Debts: The occasions contracting them were bad enough, but such a discharging of them would be much worse; I pray God neither I, nor Mine, may be accessory to either.

To thee, O Lord, do I addresse My Prayer, beseeching thee to pardon the rashnesse of my Subjects Swearings, and to quicken their sense and observation of those just, morall and indispensable bonds, which thy Word, and the Laws of this Kingdome have laid upon their Consciences; From which no pretensions of Piety and Reformation are sufficient to absolve them, or to engage them to any contrary practises.

Make them at length seriously to consider that nothing violent and injurious can be religious.

Thou allowest no mans committing Sacriledge under the feale of abhorring Idols.

Suffer

EIKON BASILIKH.

Suffer not sacrilegious designs to have the countenance of religious ties.

Thou hast taught us by the wisest of Kings, that it is a snare to take things that are holy, and after Vows to make enquiry.

Ever keep thy Servant from consenting to perjurious and sacrilegious rapines; that I may not have the brand and curse to all posterity of robbing Thee and thy Church, of what thy bounty hath given us, and thy clemency hath accepted from us, wherewith to encourage Learning and Religion.

Though My Treasures are Exhausted, My Revenues Diminished, and My Debts Encreased, yet never suffer me to be tempted to use such profane Reparations; lest a coal from thine Altar set such a fire on My Throne and Conscience as will be hardly quenched.

Let not the Debts and Engagements of the Publique, which
some

EIKON BASILAIKH.

some mens folly and prodigality
hath contracted, be an occasion to
impoverish thy Church.

The State may soon recover, by
thy blessing of peace upon us; The
Church is never likely, in times,
where the Charity of most men is
grown so cold, and their Religi-
on so illiberall.

Continue to those that serve
Thee and thy Church all those
encouragements, which by the
will of the pious Donours, and
the justice of the Lawes are due
unto them; and give them grace
to deserve and use them aright
to thy glory, and the reliefe of
the poor; That thy Priests may
be cloathed with righteousnesses
and the poore may be satisfied
with bread.

Let not holy things be given
to Swine; nor the Churches
bread to Dogs; rather let them
go about the City grin like a Dog,
and grudge that they are not
satisfied.

Let those sacred morsels, which
some

EIKΩN BΑΣΙΛΙΚΗ.

Some men have already by violence devoured never digest with them, nor theirs: Let them be as Naboth's Vineyard to Ahab, gall in their mouths, rottenness to their names, a moth to their Families, and a sting to their Consciences.

Break in sunder, O Lord, all violent and sacrilegious Confederations, to do wickedly and injuriously.

Divide their hearts and tongues who have bandyed together against the Church and State, that the folly of such may be manifest to all men, and proceed no further.

But so favour My righteous dealing O Lord, that in the mercies of thee, the most High, I may never miscarry.



EIKΩN ΒΑΣΙΛΙΚΗ.

15. *Upon the many Jealousies raised, and Scandals cast upon the KING, to stir up the People against Him.*

IF I had not my own Innocency, and Gods protection, it were hard for Me to stand out against those stratagems and conflicts of malice, which by Falsities seek to oppress the Truth; and by Jealousies to supply the defect of real causes, which might seem to justify so unjust Engagements against Me.

And indeed, the worst effects of open hostility come short of these designs: For, I can more willingly loose My Crownes, than My Credit; nor are my Kingdomes so dear to Me, as My Reputation and Honor.

Those must have a period with My life; but these may survive to a glorious kind of immortality,

FIKON BASILIKH.

mortality, when I am dead and gone : A good name being the embalming of Princes, and a sweet consecrating of them to an eternity of love and gratitude among Posterity.

Those foul and false aspersions were secret engines at first employed against my peoples love of me : that undermining their opinion and value of me, my enemies and theirs too might at once blow up their affections, and batter down their loyalty.

Wherein yet, I thank God, the detriment of my Honor is not so afflictive to me, as the sin and danger of my peoples souls, whose eyes once blinded with such mists of suspicions, they are soon misled into the most desperate precipices of actions : wherein they do not onely, not consider their sinne and danger, but glory in their zealous adventures ; while I am rendred to them so fit to be destroyed, that many are ambitious to merit the name of
my

EIKON BASILIKH.

my destroyers ; imagining they then fear God most , when they least honor their King.

I thank God, I never found but my pitie was above my anger, nor have my passions ever so prevailed against me, as to exclude my most compassionate prayers for them, whom devout errors more than their owne malice have betrayed to a most religious Rebellion.

I had the charity to interpret, that most part of my Subjects fought against my supposed Errours, not my Person ; and intended to mend me, not to end me : And I hope that God pardoning their Errours, hath so far accepted and answered their good intentions, that as he hath yet preserved me, so he hath by these afflictions prepared me, both to do him better service, and my people more good than hitherto I have done.

I do not more willingly forgive their seductions, which occasioned

EIKON BASILIKH.

sioned their loyall injuries, then I am ambitious by all Princely merits, to redeem them from their unjust suspicions, and reward them for their good intentions.

I am too conscious to my owne affections toward the generality of my people, to suspect theirs to me; nor shall the malice of my enemies ever be able to deprive me of the comfort, which that confidence gives me; I shall never gratifie the Spightfulnesse of a few with any sinister thoughts of all their Allegiance, whom pious frauds have seduced.

The worst some mens ambition can do, shall never perswade me to make so bad interpretations of most of my Subjects actions; who possibly may be erroneous, but not heretical in point of loyalty.

The sense of the injuries done to my Subjects is as sharp, as those done to my selfe; our welfares being inseparable; in this onely they suffer more then my selfe, that they are animated by
some

EIKON BASILIKH.

Some seducers to injure at once both themselves and me.

For this is not enough to the malice of my enemies, that I be afflicted ; but it must be done by such instruments, that my afflictions grieve me not more then this doth, that I am afflicted by those, whose prosperity I earnestly desire, and whose seduction I heartily deplore. If they had been my open & forraign enemies, I could have born it; but they must be my own Subjects, who are next to my children , deare to me : And for the restoring of whose tranquility I could willingly be the *Jonah* ; if I did not evidently fore-see, that by the divided interests of their & mine enemies, as by contrary winds the storm of their miseries would be rather increased then allayed.

I had rather prevent my peoples ruin then rule over them; nor am I so ambitious of that Dominion which is but my Right, as of their happiness ; If it could expiate, or countervail such a way of obtaining

EIKON BASILIKH.

ing it, by the highest injuries of Subjects, committed against their Sovereign.

Yet I had rather suffer all the miseries of life, and die many deaths, then shamefully to desert, or dishonorably to betray My own just Rights and Sovereignty; thereby to gratifie the ambition, or justifie the malice of My enemies; between whose malice, and other mens mistakes, I put as great a difference as between an ordinary Ague and the Plague; or the Itch of Novelty, and the Leprosie of Disloyalty.

As Liars need have good memories, so Malicious persons need good inventions; that their calumnies may fit every mans fancy; and what their reproaches want of truth, they may make up with numbers and shew.

My patience (I thank God) will better serve me to bear, and my charity to forgive, then my leisure to answer the many false Aspersions which some men have cast upon me. Did

EIKON BASILIKH.

Did I not more consider my Subjects Satisfaction, then my own Vindication, I should never have given the malice of some men that pleasure, as to see me take notice of, or remember what they say, or object.

I would leave the Authors to be punished by their own evill manners, and seared Consciences, which will, I believe, in a shorter time then they be aware of, both confute and revenge all those black and false Scandalls, which they have cast on me; And make the world see, there is a little truth in them, as there was little worth in the broaching of them, or Civility, (I need not say Loyalty) in the not suppressing of them; whose credit and reputation, even with the people, shall ere long be quite blasted by the breath of that same furnace of popular obloquy, and detraction, which they have studied to heat & inflame to the highest degree of infamy, and
wherein

EIKΩN BΑΣΙΛΙΚΗ.

wherein they have sought to cast & consume my Name and Honor.

First, nothing gave me more cause to suspect, and search my own Innocency; then when I observed so many forward to engage against me, who had made great professions of singular piety; For this gave to vulgar minds so bad a reflection upon me, and my Cause, as if it had been impossible to adhere to me, and not withall part from God; to think or speak well of me, and not to Blaspheme him; so many were perswaded that these two were utterly inconsistent, to be at once Loyall to me, and truly Religious toward God.

Not but that I had (I thank God) many with me, which were both Learned and Religious, (much above that ordinary size, and that vulgar proportion, wherein some men glory so much) who were so well satisfied in the cause of my sufferings, that they chose rather to suffer

EIKON BASILIKH.

suffer with me, then forsake me.

Nor is it strange that so religious Pretensions as were used against me, should be to many well-minded men a great temptation to oppose me; Especially, being urged by such popular Preachers, as think it no sin to lie for God, and what they please to call Gods Cause, cursing all that will not curse with them; looking so much at, and crying up the goodness of the end propounded, that they consider not the lawfulness of the means used, nor the depth of the mischief, chiefly plotted and intended.

The weakness of these mens judgments must be made up by their clamours and activity.

It was a great part of some mens Religion to scandalize me and mine, they thought theirs could not be true, if they cried not down mine as false.

I thank God, I have had more trial of his grace, as to the constancy of my Religion in the Protestant
pro-

EIKΩN ΒΑΣΙΛΙΚΗ.

profession of the Church of *England*, both abroad, and at home, than ever they are like to have.

Nor do I know any exception, I am so liable to, in their opinion, as too great a fixedness in that Religion, whose judicious and solid grounds, both from Scripture, and Antiquity, will not give my Conscience leave to approve or consent to those many dangerous and divided Innovations, which the bold ignorance of some men would needs obtrude upon me, and my People.

Contrary to those well tried foundations both of Truth, and Order, which men of far greater Learning, & clearer Zeal, have settled in the Confession & Constitution of this Church in *England*, which many former Parliaments in the most calme, & unpassionate times, have oft confirmed; In which I shall ever, by Gods help, persevere, as believing it hath most of Primitive Truth and Order,

Nor

EIKON BASILIKH.

Nor did my using the assistance of some Papists, which were my Subjects, any way fight against my Religion, as some men would needs interpret it; especially those who least of all men cared whom they imployed, or what they said, and did, so they might prevail.

'Tis strange that so wise men, as they would be esteemed, should not conceive, That differences of perswasion in matters of Religion may easily fall out, where there is the sameness of duty, Allegiance, and subjection; The first they owe as men, and Christians to God, the second, they owe to Me in Common, as their KING; different professions in point of Religion cannot (any more than in civill Trades) take away the community of relations either to Parents, or to Princes; And where is there such a *Q&uo* or medley of various Religions in the world againe, as those men en-
I certain

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

certaine in their service (who find most fault with me) without any scruple, as to the diversity of their Sects and Opinions.

It was, indeed, a foul and indelible shame, for such as would be counted Protestants, to inforce Me, a declared Protestant, their Lord and King, to a necessary use of Papists, or any other, who did but their duty to helpe Me to defend my selfe.

Nor did I more then is lawfull for any King, in such exigents to use the aid of any his Subjects.

I am sorry the Papists should have a greater sense of their Allegiance, then many Protestant Professours, who seem to have learned, and to practise the worst principles of the worst Papists.

Indeed, it had been very impertinent & unseasonable scruple in Me, [and very pleasing no doubt to My Enemies] to have been then disputing the points of different beliefs in my Subjects

EIKON BASILIKH.

jects when I was disputed with by Swords points ; and when I needed the help of My Subjects as men, no lesse then their prayers as Christians.

The noise of My Evil Counsellours was an other usefull device for those, who were impatient any mens counsells but their owne , should be followed in Church or State, who were so eager in giving me better counsell that they would not give me leave to take it with freedome, as a Man ; or honour , as a King, making their counsells more like a drench that must be powred down , than a draught which might be fairly and leisurely drank, if I liked it.

I will not justifie beyond humane errour and frailties My self, or My Counsellours: They might be subject to some miscarriages, yet such as were far more reparable by second and better thoughts, then those enormous extravagances , wherewith some

EIKON BASILIKH.

men have now even wildred, and almost quite lost both Church and State.

The event of things at last will make it evident to My Subjects, that had I followed the worst Counsellors, that My worst counsellours ever had the boldnesse to offer to Me, or My selfe any inclination to use ; I could not so soone have brought both Church and State in three flourishing Kingdomes, to such a *Chaos* of confusions, and Hell of miseries, as some have done; out of which they cannot, or will not in the midst of their many great advantages, redeem either Me, or My Subjects.

No Men were more willing to complain, than I was to redresse what I saw in Reason was either done or advised amiss; and this I thought I had done, even beyond the expectation of moderate men who were sorry to see me prone even to injure my selfe out of a Zeale to relieve My Subjects.

But

ΒΙΚΩΝ ΒΑΣΙΛΙΚΗ.

But other mens insatiable desire of revenge upon Me, My Court, and My Clergy; hath wholly beguiled both Church & State, of the benefit of all My, either Retractions, or Concessions; and withall hath deprived all those now [so Zealous Persecutors] both of the comfort & reward of their former pretended persecutions, wherein they so much gloried among the vulgar, and which, indeed, a truly humble Christian will so highly prize, as rather not be relieved, then be revenged, so as to be bereaved of that Crown of christian patience, which attends humble and injured sufferers.

Another artifice used to withdraw My peoples affection from Me, to their designs, was the noise and ostentation of liberty, which men are not prone to desire, then unapt to beare in the popular sense; which is to do what every man liketh best.

If the Divineſt liberty be to

EIKON BASILIKH.

will what men should, and to do what they so will, according to Reason, Laws, and Religion; I envy not My Subjects that liberty, which is all I desire to enjoy My Selfe, So farre am I from the desire of oppressing theirs: Nor were those Lords and Gentlemen which assisted me so prodigall of their liberties, as with their Lives and Fortunes to help on the enslaving of themselves and their posterities.

As to Civil Immunities, none but such as desire to drive on their ambitious and Coverous designs over the ruines of Church and State, Prince, Peers, and People, will ever desire greater Freedoms then the Laws allow; whose bounds good men count their ornament and protection; others their Menacles and Oppression.

Nor is it just any man should expect the reward and benefit of the Law, who despiseth his rule
and

EIKON BASILIKH.

and direction, losing justly his safety while he seeks an unreasonable liberty.

Time vvill best informe my Subjects, that those are the best preservers of their true liberties vvho allow themselves the least licentiousnesse against, or beyond the Lawes.

They vvill feel it at last to their cost, that it is impossible those men should be really tender of their fellow-Subjects liberties, vvho have the hardinesse to use their King with so severe restraints, against all Lawes, both Divine and Humane, under vvhich, yet I vvill rather perish, then complaine to those, vvho vvant nothing to compleat their mirth, and triumph, but such masick.

In point of true conscientious tendernesse (attended with humility and meeknesse, not with proud and arrogant activity, which seeks to hatch every Egge of different opinion to a Faction

EIKON BASILIKH.

or Schisme) I have oft declared, how little I desire My Laws and Scepter should intrench on Gods Sovereignty, which is the only King of mens Consciences; and yet he hath laid such restraints upon men, as commands them to be subject for Conscience sake, giving no men liberty to break the Law established, further then with meeknesse and patience, they are content to suffer the penalties annexed, rather then perturb the publick peace.

The truth is, some mens thirst after Novelties, others despaire to relieve the necessities of their Fortunes, or satisfie their Ambition, in peaceable times, (distrusting Gods providence, as well as their owne merits) were the secret [but principall] impulsive to these popular Com-motions, by which Subjects have been perswaded to expend much of those plentiful Estates they got, and enjoyed under My Government, in peaceable times; which

EIKON BASILIKH.

which yet must now be blasted with all the odious reproaches which impotent malice can invent; and My selfe exposed to all those contempts, which may most diminish the Majesty of a King, and encrease the ungratefull insolencies of My People.

For Mine Honour, I am well assured, that as Mine Innocency is clear before God, in point of any calumnies they object; so My reputation shall like the Sun (after Owles and Bats have had their freedome in the night and darker times) rise and recover it self to such a degree of splendour, as those feral birds shall be grieved to behold, and unable to bear.

For never were any Princes more glorious than those whom God hath suffer'd to be tryed in the furnace of afflictions by their injurious Subjects.

And who knows but the just and mercifull God will do Me good; for some mens hard, false,

EIKON BASILIKH.

and evill speeches against Me; wherein they speak rather what they wish, than what they believe, or know.

Nor can I suffer so much in point of Honour, by those rude and scandalous Pamphlets (which like fire in great conflagrations, flie up and down to set all places on like flames) then those men do, who pretending to so much piety, are so forgetfull of their duty to God and Me. By no way ever vindicating the Majesty of their KING against any of those, who contrary to the precept of God, and precedent of Angels, *speake evill of dignities, and bring railing accusations against those, who are honoured with the name of Gods.*

But 'tis no wonder if men not fearing God, should not Honour their King.

They will easily contemn such shadowes of God, who reverence not that Supream, and adorable Majesty, in comparison
of

ΕΙΜΩΝ ΒΑΣΙΛΙΚΗ.

of whom all the glory of Men and Angels is but obscurity, yet hath he graven such Characters of divine Authority, and Sacred power upon Kings, as none may without sin seek to blot them out.

Nor shall their black veils be able to hide the shining of My face, while God gives Me a heart frequently and humbly to converse vvith him, from vvhom alone are all the traditions of true glory and Majesty.

Thou, O Lord, knowest My reproach, and My dishonour, My Adversaries are all before thee.

My soule is among Lyons, among them that are set on fire, even the Sons of Men; whose teeth are spears and arrowes their tongue a sharp sword. ;

Mine enemies reproach Me all the day long, and those that are mad against Me are sworn together.

*O My God, how long shall the Sons of Men turne My glory int o
shame*

EIKQN BASIAIKH.

shame? how long shall they love vanity, and seek after lies?

Thou hast heard the reproaches of wicked men on every side. Hold not thy peace, least my Enemies prevaile against Me, and lay mine Honour in the Dust.

Thou, O Lord shalt destroy them that speak lies, the Lord will abhor both the blood thirsty, and deceitfull men.

Make my righteousnessse to appeare as the light, and mine innocency to shine forth as the Sun at noon day.

Suffer not my silence to betray mine innocence, nor my displeasure, my patience; That after my Saviours example, being reviled, I may not revile againe, and being cursed by them, I may blesse them.

Thou that wouldst not suffer Shimei's tongue to go unpunished, when by thy judgements on David he might seem to justify his disdainfull reproaches; give me grace to intercede with thy
mercy

EIKON BASILIKH.

mercy for these my enemies, that the reward of false and lying tongues, even hot burning coales of eternall fire, may not be brought upon them.

Let my prayers, and patience be as water to coole and quench their tongues, who are already set on fire with the fire of Hell and tormented with those malicious flames.

Let me be happy to refuse, and put to silence their evil speaking by will doing; and let them enjoy not the fruit of their lips but of my prayer for their repentance and thy pardon.

Teach me Davids patience & Hezekiahs devotion, that I may look to thy mercy through mans malice, & see thy Justice in their sinne.

Let Shebas seditious speeches Rabihekah's railings, and Shemei's cursing, provoke, as my humble prayer to thee, so thy renewed blessing toward me.

Though they curse, doe thou
bless

EIKON BASILIKH.

blesse, and I shall be blessed, and made a blessing to my People.

That the Stone, which some builders refuse, may become the head-stone of the corner.

Look down from Heaven and save me, from the reproach of them that would swallow me up.

Hide mee in the secret of thy presence, from the pride of man, and Keep mee from the strife of tongues.

16. Upon the Ordinance against the Common-Prayer Book.

IT is no newes to have all Innovations ushered in with the name of Reformations in Church and State, by those, who seeking to gaine Reputation with the Vulgar for their extraordinary parts, and piety, must needs undoe whatever was formerly metly

EIKON BASILIKH.

merly settled never so well and wisely.

So hardly can the pride of those that study Noveltyes ; allow former times any share or degree of Wisdome or Godliness.

And because matter of prayer and devotion to God justly bear a great part in Religion, (being the soules more immediate converse with the divine Majesty) nothing could be more plausible to the people then to tell them, *They served God amisse in that point.*

Hence our publique Liturgy, or forms of constant Prayers must be (not amended, in what upon free and publike advice might seem to sober men inconvenient for matter or manner, to which I should easily consent, but) wholly cashiered, and abolished, and after many popular contempts offered to the book and those that used it according to their Consciences, and the
Lawes

EIKON BASILIKH.

Lawes in force, it must be crucified by an Ordinance the better to please either those men, who gloried in their extemporary veine & fluency: or others, who conscious to their own formality in the use of it, thought they fully expiated their sin of not using it aright, by laying all the blame upon it, and a totall rejection of it as a dead letter, thereby to excuse the deadnesse of their hearts.

As for the matter contained in the Book, sober and learned men have sufficiently vindicated it against the cavils and exceptions of those who thought it a part of piety to make what profane objections they could against it; especially for Popery and Superstition; whereas no doubt the Liturgy was exactly conformed to the Doctrine of the Church of *England*; and this by all Reformed Churches is confessed to be most sound and Orthodox.

For

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For the manner of using Set and prescribed Forms, there is no doubt but that wholesome words being known and fitted to mens understandings, are soonest received into their hearts, and aptest to excite and carry along with them judicious and fervent affections.

Nor do I see any reason why Christians should be weary of a well-composed Liturgie (as I hold this to be) more than of all other things, wherein the constancy abets nothing of the excellency and usefulness.

I could never see any Reason, why any Christian should abhor, or be forbidden to use the same Forms of prayer, since he prayes to the same God, believes in the same Saviour, professeth the same Truths, reads the same Scriptures, hath the same duties upon him, and feels the same daily wants for the most part, both inward and outward, which are common to
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the whole Church.

Sure we may as well before hand know what we pray, as to whom we pray; and in what words, as to what sense; when we desire the same things, what hinders wee may not use the same words? our appetite and digestion too may be good; when we use, as we pray for, *our daily bread*.

Some men, I heare, are so impatient not to use in all their devotions their own invention and gifts, that they not onely disuse (as too many) but wholly cast away and contemne the *Lords Prayer*; whole great guile is, that it is the warrant and originall pattern of all set Liturgies in the Christian Church.

I ever thought that the proud ostentation of mens abilities for invention, and the vaine affections of variety for expressions, in publike prayer, or any sacred administrations, merits a greater brand of sin, than that
which

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which they call Coldnesse and Barrennesse: Nor are men in those novelties lesse subject to formall and superficiall tempers, (as to their hearts) than in the use of constant Forms, where not the words, but mens hearts are too blame.

I make no doubt but a man may be very formall in the most extemporary variety; and very fervently devout in the most wanted expressions: Nor is God more a God of variety, than of constancy: Nor are constant forms of prayers more likely to flatter, and hinder the Spirit of prayer and devotion, than un-premeditated and confused variety, to distract and lose it.

Though I am not against a grave, modest, discreet, & humble use of Ministers gifts, even in publike, the better to fit, and excite their own, and the peoples affections to the present occasions; yet I know no necessity
why

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why private and single abilities
 should quite juttle out, and de-
 prive the Church of the joynt
 abilities and concurrent gifts
 of many learned & godly men;
 such as the Composers of the
 Service-Book were; who may
 in all reason be thought to have
 more of gifts and graces ena-
 bling them to compose with
 serious deliberation and con-
 current advice, such formes of
 Prayers, as may best fit the
 Churches common wants, in-
 for the Hearers understand-
 ing, and stir up that fiduciary
 and fervent application of their
 spirits (wherein consists the ve-
 ry life and soul of prayer, and
 that so much pretended Spirit
 of prayer) than any privat man
 by his solitary abilities, can be
 presumed to have; which, what
 they are many times [even there
 where they make a great noise
 and shew] the affectations, emp-
 tineffe, impertinency, rudenesse,
 confusions, flatnesse, levity, ob-
 scurity

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scurity, vain, and ridiculous repetitions, the senselesse, and oft-times blasphemous expressions; all these burthened with a most tedious and intollerable length, do sufficiently convince al men, but those who glory in that Pharisaiick way:

Wherein men must be strangely impudent, and flatterers of themselves, not to have an infinite shame of what they so do or say, in things of so sacred a nature, before God and the Church, after so ridiculous, & indeed, prophane a manner.

Nor can it be expected, but that in duties of frequent performanc as Sacramentall administrations and the like, which are still the same; Ministers must either come to use their owne Formes constantly, which are not like to be so sound, or comprehensive of the nature of the duty, as Forms of publique composure, or else they must every time affect new expressions when the subject is

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the same, which can hardly be presumed in any mans greatest sufficiencies not to want (many times) much of that compleatnesse, order, and gravity, becoming those dutyes; which by this means are exposed at every celebration to every Ministers private infirmities, indispositions, errours, disorders, and defects, both for Judgement and expression.

A serious sense of which inconvenience in the Church unavoidably following every mans severall manner of officiating, no doubt, first occasioned the wisdom and piety of the ancient Churches, to remedy those mischiefs, by the use of constant Liturgies of publike composition.

The want of which I beleive this Church will sufficiently feel, when the unhappy fruits of many mens ungoverned ignorance and confident defects, shall be discovered in more errors, schismes, disorders, and uncharitable distracti-

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distractions in Religion, which are already but too many, the more is the pity.

However, if violence must needs bring in and abet those innovations, (that men may not seeme to have nothing to doe) which Law, reason, and Religion forbids at least to be so obtruded as wholly to justle out the publique Liturgy.

Yet nothing can excuse that most unjust and partiall severity of those men, who either lately had subscribed to, used & maintained the Service-book; or refused to use it, cryed out of the rigour of Lawes and Bishops which suffered them not to use the liberty of their Consciences in not using it.

That these men, (I say) should so suddenly change the Liturgy into a Directory, as if the Spirit needed helpe for invetition, though not for expressions, or as if matter prescribed did not as much stint & obstruct the spirit

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rit, as if it were cloathed in, and confined to fit words (So slight and easie is that Legerdemaine which will serve to delude the Vulgar.)

That further, they should use such severity as not to suffer without penalty, any to use the Common-Prayer Book publicly although their consciences bind them to it, as a duty of Piety to God, and Obedience to the Laws.

Thus I see no men are prone to be greater Tyrants, and more rigorous exactors upon others to conform to their illegall novelties, then such, whose pride was formerly least disposed to the obedience of lawfull Constitutions; and whose licentious humours most pretended conscientious liberties, vvhich freedom vvith much regret, they now allow to Me, and My Chaplains, vvhen they may have leave to serve Me, vvwhose abilities, even in their extemporary vvay
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comes not short of the others, but their modesty and learning far exceeds the most of them.

But this matter is of so popular a nature, as some men knew it would not bear learned and sober debates, least being convinced by the evidence of Reason, as well as Lawes, they should have been driven either to sin more against their knowledg by taking away the Liturgy; or to displease some faction of the people by continuing the use of it.

Though I believe they have offended more considerabl men, not only for their numbers and estates, but for their weighty and judicious piety; then those are, whose weaknesse or giddines they sought to gratifie by taking it away.

One of the greatest faults some men found with the Common-Prayer book, I believe was this, That it taught them to pray so
K of.

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oft for Me; to which Petitions they had not loyalty enough to say *Amen*, nor yet Charity enough to forbear Reproaches, & even Cursings of Me in their owne Formes, instead of praying for Me.

I wish their Repentance may be their only punishment; that seeing the mischiefs which the disuse of publique Liturgies hath already produced, they may restore that credit, use; and reverence to them, which by the ancient Churches were given to set Formes of sound and wholesome words.

*And thou, O Lord, which art the same God, blessed for ever; whose mercies are full of variety, and yet of constancy; thou deniest us not a new and fresh sense of our old and daily wants, nor dispisest renewed affections joy-
ned to constant expressions.*

Let us not want the benefits of thy Churches united and well devised devotions.

Let

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Let the matters of our prayers be agreeable to thy will, which is alwaies the same, and the fervency of our spirits to the motions of thy holy Spirit in us.

And then we doubt not but thy spirituall perfections are such, as thou art neither to be pleased with affected Novelties for matter or manner, nor offended with the pious constancy of our petitions in them both.

whose variety or constancy thou hast nowhere either forbidden or commanded, but left them to the piety and prudence of thy Church, that both may be used, neither despised.

Keep me in that pious moderation of their judgements in matters of Religion, that their ignorance may not offend others, nor their opinion of their own abilities tempt them to deprive others of what they may lawfully and devoutly use, to helpe their infirmities.

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And since the advantage of Error consists in noveltie and variety, as Truths in unity and constancy; Suffer not thy Church to be pestred with errors, & deformed with undecencies in thy service, under the pretence of varietie, and noveltie. Nor to be deprived of truth, unity and order, under this fallacy, that constancie is the cause of formalitie.

Lord keep us from formall Hypocrisy in our own hearts, & then we know that praying to thee, or praising of thee (with David, & other holie men) in the same forms cannot hurt us.

Give us wisdom to amend what is amisse within us, and there will be lesse to amend without us.

Evermore defend & deliver thy Church from the effects of blind zeal, & over bold devotion.



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17. *Of the differences between the KING, and the two Houses in point of Church-Government.*

Touching Government of the Church by Bishops, the common jealousie hath bin, that I am earnest and resolute to maintain it, not so much out of piety, as policy, and reason of State.

Wherein so far indeed reason of State doth induce Me to approve that Government above any other, as I find it impossible for a Prince to preserve the State in quiet, unles he hath such an influence upon Church men; and they such a dependance on Him, as may best restrain the seditious exorbitancies of Ministers tongues; who with the Keyes of Heaven have so far the Keyes of the Peoples hearts, as they prevaile much by the Ora-

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tory to let in, or shut out, both Peace and Loyalty.

So that I being (as K I N G) intrusted by God and the Laws, with the good both of Church and State; I see no Reason I should give up, or weaken by any change, that power and influence which in right and reason I ought to have over both.

The moving Bishops out of the House of Peers (of which I have else where given an account) was sufficient to take off any suspicion, that I encline to them for any use to be made of their Votes in State affaires: Though indeed I never thought any Bishop worthy to sit in that House who would not Vote according to his Conscience.

I must now in Charity be thought desirous to preserve that Government in its right constitution, as a matter of Religion; wherein both My judgement is fully satisfied, that it hath of all other the fullest Scripture grounds

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grounds, and also the constant practise of all Christian Churches; till of late yeares, the tumultuarienesse of People, or the factiousnesse and pride of Presbyters, or the covetousnesse of some States and Princes, gave occasion to some mens wits to invent new models, and proposed them under specious titles of *Christs Government, Scepter, and Kingdome*; the better to serve their turns, to whom the change was beneficiall.

They must give me leave, having none of their temptations to invite mee to alter the Government of Bishops, (that I may have a title to their Estates) not to beleave their pretended grounds to any new wayes: contrary to the full and constant testimony of all Histories, sufficiently convincing unbiafed men; that as the Primitive Churches were undoubtedly govern'd by the Apostles and their immediate Successors the first and best

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Bishops; so that it cannot in reason or charity be supposed, that all Churches in the world should either be ignorant of the rule by them prescribed, or so soon deviate from their divine and holy pattern: That since the first Age, for 1500. yeares not one Example can be produced of any settled Church, wherein were many Ministers and Congregations, which had not some Bishop above them, under whose jurisdiction and government they were.

Whose constant and universal practise agreeing with so large and evident Scripture directions, and examples are set downe in the Epistles to *Timothy* and *Titus* for the setting of that government, not in the persons only of *Timothy*, and *Titus*, but in the succession: (the want of Government being that, which the Church can no more dispense with, in point of well being then the want of the Words and Sacraments

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craments in point of being)

I wonder how men came to looke with so envious an eye upon Bishops power and authority as to oversee both the Ecclesiasticall use of them, and Apostolicall constitution, which to me seemes no lesse evidently set forth as to the maine scope and design of those Epistles, for the setting of a peculiar Office, Power and authority in them as President Bishops above others in point of Ordination; Censures, and other acts of Ecclesiasticall discipline then those shorter characters of the qualities & duties of Presbyter-Bishops and Deacons, are described in some parts of the same Epistles; who in the latitude and community of the name were then, and may now not improperly be cal'd Bishops; as to the oversight and care of single Congregations, committed to them by the Apostles, or those Apostolicall Bishops, who (as *Timothy*
K. 5 and

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and *Titus*) succeeded them in that ordinary power , there assigned over larger divisions, in which were many Presbyters.

The humility of those first Bishops avoiding the eminent title of Apostles as a name in the Churches stile appropriated from its common notions (*of a Messenger, or one sent*) to that speciall dignity which had extraordinary commission , gifts , and power immediatly from Christ; they contented themselves with the ordinary titles of Bishops & Presbyters, untill use (the great arbitrator of words , and master of language) finding reason to distinguish by a peculiar name those Persons , whose power and office indeed were distinct from, and above all other in the Church, as succeeding the Apostles in the ordinary and constant power of governing the Churches, the honour of (whose name they moderately , yet commendably declined) all Christi-
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an Churches submitting to that
 speciall authority) appropriated
 also the name of *Bishop*, without
 any suspition or reproach of ar-
 rogancy, to those, who were by
 Apostolicall propagation rightly
 descended and invested into that
 highest and largest power of go-
 verning even the most pure and
 Primitive Churches; which,
 without all doubt had many
 such holy Bishops, after the pat-
 tern of *Timothy & Titus*; whose
 special power is not more clearly
 set down in those Epistles (the
 chief grounds and limits of all
 Episcopall claim, as from divine
 right) then are the characters of
 these perilous times, and those
 men that make them such; who
 not enduring sound doctrine,
 and  are testimonies of all
 Churches practise, are most per-
 verse disputers, and proud Vsur-
 pers, against true Episcopacy:
 who, if they be not Traytours
 & Boasters, yet they seeme to be
 very covetous, heady, high min-
 ded

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ded; inordinate and fierce, lovers of themselves, having much of the forme, little of the power of godliness.

Who by popular heaps of weak light, and unlearned Teachers seek to over lay and smother the pregnancy and authority of that power of Episcopall Government, which, beyond all equivocation and vulgar fallacy of names, is most convincingly set forth, both by Scripture and all after H. storyes of the Church.

This I write rather like a divine, than a Prince, that Posterity may see (if ever these Papers be publique) that I had faire grounds both from Scripture, Canons, and Ecclesiasticall examples, whereon my judgement was stated for Episcopall Government.

Nor was it any policy of state or obstinacy of will, or partiality of affection, either to the Men or their Function which fixed me: who cannot in point of worldly

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worldly respects be so considerable to me as to recompence the injuries I, and My dearest Relations, with my kingdoms have sustained, and hazarded, chiefly at first upon this quarrell.

And not only in Religion; of which Scripture is the best Rule, and the Churches Univerfall practise the best commentary, but also in right Reason, and the true nature of Government, it cannot be thought that an orderly Subordination among Presbyters, or Ministers, should be any more against Christianity, then it is in all secular & Civil Governments, where parity breeds confusion and Faction.

I can no more beleieve, that such order is inconsistent with true Religion, then good features are with beauty, or numbers with harmony.

Nor is it likely that God, who appointed severall orders, and a Prelacy in the Govern-
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ment of his Church, among the Jewish Priests, should abhor or forbid them among Christian Ministers; who have as much of the Principles of schisme and division as other men; for preventing and suppressing of which, the Apostolicall wisdom (which was divine) after that Christians were multiplied so many Congregations, and Presbyters with them, appointed this way of Government, which might best preserve Order and union with Authority.

So that I conceive it was not the favour of Princes, or ambition of Presbyters, but the wisdom and piety of the Apostles, that first settled Bishops in the Church; which Authority they constantly used, and enjoyed in those times, which were purest for Religion, though sharpest for Persecution.

Not that I am against the managing of this Presidency and Authority in one man, by the
the

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the joynt Counsell and consent of many Presbyters ; I have offered to restore that , as a fit means to avoid those Errours, Corruptions, and Partialities, which are incident to any one man, Also to avoid Tyranny, which becomes no Christians, least of all Church-men, besides, it will be a means to take away that burden, and *odium* of affairs, which may lye too heavy on one mans shoulders, as indeed I think it formerly did on the Bishops here.

Nor can I see what can be more agreeable both to Reason and Religion, then such a frame of government which is Paternall, not Magisteriall, & wherein not only the necessity of avoyding Faction and Confusion, Emulations and Contemps, which are prone to arise among equals in power and function, but also the differences of some Ministers gifts and aptitudes for Government above others, doth

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doth invite to employ them, in reference to those abilities wherein they are Eminent.

Nor is this judgement of Mine touching Episcopacy, and preoccupation of opinion which will not admit any oppositions against it: It is wel known I have indeavoured to satisfy My self in what the cheif Patron for other wayes can say against this, or for theirs. And I finde they have, as farre lesse of Scripture grounds, and of Reason, so for examples and practise of the Church, or testimonies of historyes they are wholly destitute, wherein the whole streams runnes so for Episcopacy, that there is not the least rivulet for any others.

As for those obtruded examples of some late Reformed Churches (for many retaine Bishops still) whom necessity of times and affairs rather excuseth then commendeth for their inconformity to all Antiquity; I
could

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could never see any reason why Churches orderly reformed and governed by Bishops should be forced to conforme to those few, rather then to the Catholick example of all ancient Churches, which needed no Reformation: And to those Churches at this day, who Governed by Bishops in all the Christian world are many more then Presbyterians or Independents can pretend to be: All whom the Churches in my three Kingdomes lately governed by Bishops, would equalize (I thinke) If not exceed.

Nor is it any point of wisdom or charity, where Christians differ (as many do in some points) there to widen the differences; and at once to give all the christian world (except a handfull of some Protestants) so great a scandall in point of Church-government; whom, though you may convince of their Errours in some points of Doctrine, yet you shall

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shall never perswade them, that to compleat their Reformation, they must necessarily desert, and wholly cast off that Government, which they, and all before them have ever owned as Catholick, Primitive, and Apostolick: So far, that never Schismatics, nor Hereticks (except those Arians) have strayed from the Vnity, and Conformity of the Church in that point, ever having Bishops above Presbyters.

Besides, the late generall approbation and submission to this Government of Bishops, by the Clergy, as well as the Laity of these Kingdomes, is a great confirmation of My judgement; and their inconstancy is a great prejudice against their novelty; I cannot in charity so far doubt of their learning or integrity, as if they understood not what heretofore they did, or that they did conforme contrary to their Consciences, so that their facility
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and levity is never to be excu-
sed, who, before ever the point
of Church-government had any
free and impartial debate, con-
trary to their former Oaths and
practise, against their obedience
to the Lawes in force, and a-
gainst My consent, have not on-
ly quite cried downe the Go-
vernment by Bishops, but have
approved and encouraged the
violent and most illegall strip-
ping all the Bishops, and many
other Church-men, of all their
due Authority and Revenues,
even to the selling away, and ut-
ter alienation of those Church-
lands from any Ecclesiasticall u-
ses: so great a power hath the
stream of times, and the preva-
lency of parties over some mens
judgements, of whose so sudden
and so totall change, little rea-
son can be given, besides the
Scots Army comming into Eng-
land.

But the folly of these men will
at last punish it selfe, and the
De-

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desertors of Episcopacy will appear the greatest Enemies to, and Betrayers of their own interest : for Presbytery is never so considerable or effectually, as when it is joyned to, and crowned with Episcopacy. All Ministers will find as great a difference in point of thriving; between the favour of the People and of Princes, as Plants do between being watered by hand, or by the sweet and liberall dews of Heaven,

The tenuity and contempt of Clergy men will soon let them see, what a poore carcasle they are, when patted from that influence of that Head, to whose Supremacy they have been sworn.

A little moderation might have prevented great mischiefs I am firme to primitive Episcopacy, not to have it extirpated, (if I can hinder it) Discretion without passion might easily reforme, whatever the rust
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of times, or indulgence of laws, or corruption of manners have brought upon it. It being a grosse, vulgar error to impute to, or revenge upon Function, the faults of times or persons; which seditious and popular principle and practise all wise men abhorre.

For those secular additaments and ornaments of Authority, Civill Honour and Estate, wch My Predecessors, and Christian Princes in all Countreyes have annexed to Bishops and church men; I look upon them, but as just rewards of their learning, and piety, who are fit to be in any degree of Church-Government; also enablers to works of Charity, and Hospitality, meet strengthenings of their authority in point of respect, and observance; which in peacefull times is hardly payed to any Governours by the measure of their vertues so much as by that of their Estates; Poverty and

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end meanesse exposing them & their authority to the contempt of licentious minds and manners, which persecuting Times much restrained.

I would have such men Bishops, as are most worthy of those encouragements, and be ablest to use them: If at any time my judgement of men failed, my good intention made my error veniall: And some Bishops, I am sure, I had, whose learning, gravity, and piety, no men of any worth or forehead can deny, but of all men I would have Church-men, especially the *GOVERNORS* (so be Redeemed from that vulgar neglect) which besides an innate principle of vitious oppression which is in all men against those that seeme to reprove, or restrain them) will necessarily follow both the Presbyterian party, which makes all Ministers equall, and the Independent inferiority, which sets their

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their Pastors below the People.

This for my judgement touching Episcopacy, wherein, God knowes, I do not gratifie any designe or passion with the least perverting of Truth.

And now I appeale to God above, & al the Christian world, whether it be just for Subjects, or pious for Christians, by violence, and infinite indignities, with servile restraints to seek to force me their King and Sovereigne, as some men have endeavoured to doe, against all these grounds of my judgement, to consent to their weak and divided novelties. The greatest pretender of them desires no more then I do, That the Church should be governed as Christ hath appointed, in true Reason, and in Scripture; of which, I could never see any probable shew for any other wayes, who either content themselves with the examples of some Churches in their infancy and solitude, when

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where one Presbyter might serve one Congregation, in a City or Countrey; or else they deny these most evident truths, that the Apostles were Bishops over those Presbyters they ordained, as well as over the Churches, they planted: and that Government being necessary for the Churches well being when multiplied and sociated, must also necessarily descend from the Apostles to others, after the example of that power and superiority, they had above others; which could not end with their persons, since the use and ends of such Government still continue.

It is most sure, that the purest Primitive and best Churches, flourished under Episcopacy, & may so still, if ignorance, superstition, avarice, revenge, and other disorderly and disloyall passions had not so blowne up some mens minds against it; that what they want of Rea-
sons

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Reasons or Primitive Patternes,
they supply with violence and
oppression, wherein some mens
zeale for Bishops Lands, Hou-
ses, and Revenues hath set them
on work to eat up Episcopacy ;
which (however other men e-
steeem) to Me is no lesse sin, then
Sacriledge; or a robbery of God
(the giver of all we have) of that
portion which devoute mindes
have thankfully given againe to
him, in giving it to his Church
and Prophets, through whose
hands he graciously accepts even
a cup of cold water, as a libation
offered to himselfe.

Furthermore, as to my parti-
cular engagement above other
men, by an Oath agreeable to
My judgement, I am solemnly
obliged to preserve that Gover-
ment, and the Rights of the
Church.

Were I convinced of the un-
lawfulnesse of the Function, as
Ani-christian, (which some men
boldly, but weakly calumniate)

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I could ſcene, with Judgement,
break that Oath, which errone-
ouſly was taken by Me.

But being dayly by the beſt
diſquiſition of truth, more con-
firmed in the Reason and Reli-
gion of that to which I am
ſworn, How can any man that
wiſheth not My damnation, per-
ſwade Me at once to ſo notori-
ous and combined ſins, of Sacri-
ledge and Perjury? beſides the
many perſonall Injuſtices I muſt
doe to many worthy men, who
are as legally inveſted in their
Eſtates, as any, who ſeek to de-
prive them, and they have by
no Law, been convicted of thoſe
crimes, which might forfeit their
Eſtates and lively-hoods.

I have often wondered how
men pretending to tenderneſſe
of Conſcience, & Reformation,
can at once tell Me, that My
Coronation Oath binds Me to
Conſent to whatſoever they
ſhall propound to Me (which
they urge with ſuch violence)
though

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though contrary to all that Rationall and Religious freedom which every man ought to preserve, and of which they seeme so tender in their owne Votes, yet at the same time these men will needs perswade Me, That I must, and ought to dispencc with, and roundly break that part of My Oath, which binds, Me (agreeable to the best light of reason & Religion I have) to maintain the government, and legall Rights of the Church. 'Tis strange my lot should be valid in that part, which both My selfe, and all men in their owne case, esteem injurious and unreasonable, as being against the very naturall and essentiall liberty of our soules, yet it should be invalid, and to be broken in another clause, wherein I think my selfe justly obliged, both to God and Man.

Yet upon this Rack chiefly I have been held so long, by some mens ambitious Covercu-

ness, and sacrilegious Cruelty, torturing (with me) both Church and State, in Civill dissensions, till I shall be forced to consent and declare that I do approve, what (God knowes) I utterly dislike, and in my soul abhor; as many wayes highly against reason, Iustice, and Religion, and whetere, if I should shamefully and dishonourably give my consent, yet should I not by so doing satisfy the divided Interests and Opinions of those Partyes who contended with each other, as both against Me and Episcopacy.

Nor can my late condescending to the Scots in point of Church Government be rightly objected against Me; as an inducement for Me to consent to the like in my other Kingdoms.

For it should be considered, that Episcopacy was not so rooted and settled there, as 'tis here; nor I (in that respect) so strict

ΕΙΩΚΝ ΒΑΣΙΛΙΚΗ.

ly bound to continue it in that
kingdome, as in this; for what
I think in my judgement best,
I may not think so absolutely
necessary for all places, and at
all times.

If any shall impute My yeil-
ding to them, as My failing and
sin, I can easily acknowledge it;
but that is no argument to doe
so again, or much worse; I be-
ing now more convinced in that
point: nor indeede hath My
yeilding to them bin so happy
and successfull as to encourage
Me to grant the like to o-
thers.

Did I see any thing more of
Christ, as to Meeknesse, Justice,
Order, Charity, and Loyalty in
those that pretend to other
modes of Government, I might
suspect My Iudgment to be bi-
assed, or fore-stalled with some
prejudice and wontednesse of
opinions, but I have hitherto so
much cause to suspect the con-
trary in the manners of many

EIKΩN ΒΑΣΙΛΙΚΗ.

of those men, that I cannot from them gaine the least reputation for their new wayes of Government.

Nor can I find that in any reformed Churches (whose patrons are so cryed up, and obtruded upon the Churches under My Dominion) that either Learning or Religion, works of Piety or Charity, have so flourished beyond what they have done in My Kingdomes by Gods blessing which might make Me believe either Presbytery or Independency have a more benign influence upon the Church and mens hearts and lives, than Episcopacy in its right constitution.

The abuses of which, deserve to be extirpated, as much as the use retained, for I think it farre better to hold to Primitive and uniforme Antiquity, than to comply with divided novelty.

A right Episcopacy would at once satisfie all just desires and
interests

EIKON BASILIKH.

interests of good Bishops, humble Presbyters, and sober people, for as Church affairs should be managed neither with tyranny, parity, nor popularity : neither Bishops ejected, nor Presbyters despised, nor People oppressed.

And in this integrity both of My Judgement and Conscience I hope God will preserve Me.

For thou, O Lord, knowest my uprightness, and tenderesse, as thou hast set me to be a Defender of the Faith, and a Protector of thy Church, so suffer me not by any violence, to be overcome against my Conscience.

Arise O Lord maintaine thine owne Cause, let not thy Church be deformed, as to that Government, which derived from thy Apostles, hath been retained in purest and primitive times, till the Revenues of the Church became the object of secular envy which seeks to rob it of it the encouragements of learning and Religion.

EIKON BASILIKH.

Make Me, as the good Samaritan compassionate, and helpful to thy afflicted Church, which some men have wounded and robbed, others passe by without regard either to pity, or relieve.

As my power is from thee; so give me grace to use it for thee.

And though I am not suffered to be Master of my other Rights as a KING, yet preserve me in that liberty of Reason, love of Religion, and thy Churches welfare, which are fixed in my Conscience as a Christian.

Preserve, from Sacrilegious invasions, those temporal blessings which thy providence hath bestowed on thy Church for thy glory,

Forgive their sinnes and errors, who have deserved thy just permission, thus to let in the wild Beare, and subtile Foxes, to wast and deforme thy Vineyard which thy right hand hath plan-

ted

EIKON BASILIKH.

ted, and the dew of heaven so long watered to a happy & flourishing estate.

O let me not bear the infamous brand to all posterity of being the first Christian KING in this Kingdom, who should consent to the oppression of thy Church, and the Fathers of it; whose errors I would rather with Constantine cover with silence, and reforme with meekness, than expose their persons and sacred Functions to vulgar contempts.

Thou, O Lord, seest how much I have suffered with, and for thy Church: make no long tarrying O my God, to deliver both me, and it, from unreasonable men, whose Counsels have brought forth, and continue such violent confusions, by a precipitant destroying the ancient boundaries of thy Churches Peace, thereby letting in all manner of errors, schismes, and disorders.

O thou God, of order, and of
L 5 truth

ΕΥΚΩΝ ΒΑΣΙΛΙΚΗ.

truth in thy good time, abate
the milice, aswage the rage, and
confound all the mischievous
devices of thine, mine and thy
Churches enemies.

That I, and all that love thy
Church, may sing praises to thee,
and ever magnifi: thy Salvation
even before the sons of men.

28. Upon Vxbridge Treaty and other offers made by the KING.

I Look upon the way of Treaties,
as a retiring from fighting like
Beasts, to arguing like men,
whose strength should be more
in their understandings, then in
their Limbs.

And though I could seldom
get opportunities to Treat, yet I
never wanted either desire or
disposition to it: having grei-
ter confidence of my Reason,
then

EIKON BASILIKH.

then my Sword, I was so wholly resolved to yeeld to the first that I thought neither my selfe nor others should need to use the second, if once wee rightly understood each other.

Nor did I ever think it a diminution of Me: to prevent them with expresss of my desires, and even importunities to Treat; It being an office, not only of humanity, rather to use Reason then Force, but also of Christianity to *seek Peace and ensue it.*

As I am very unwillingly compelled to defend my selfe with Armes, so I very willingly embraced any thing tending to Peace.

The events of all War by the Sword being very dubious, and of a Civill War uncomfortable, the end hardly recompencing and late repairing the mischiefe of the means. Nor did any successe I had, ever enhance with mee the price of peace

EIKON BASILIKH.

as earnestly desired by me as any Man, though I was like to pay dearer for it then any Man; All that I sought to reserve was Mine Honour, and My Conscience; the one I could not part with as a KING, the other as a Christian.

The Treaty at UxBRIDGE gave the fairest hopes of an happy composition; had others applyed themselves to it with the same moderation, as I did, I am confident the war had then ended.

I was willing to condescend, as far as Reason, Honour, and Conscience, would give me leave nor where the remaining differences so essential to my People's happinesse; or of such consequence, as in the least kind to have hindered My Subjects either security, or prosperity, for they better enjoyed both, many years, before ever those demands were made, some of which, to denie, I think the greatest Justice to My selfe

EIKON BASILIKH.

selfe, and favour [to My Sub
jects.

I see, Jealousies are not so easily allayed, as they are raised. Some men are more afraid to retreat from violent Engagements, than to Engage; what is wanting in equity, must be made up in pertinacy. Such as had little to enjoy in peace, or to lose in warre, studied to render the very name of *Peace* odious and suspected.

In Church affaires, where I had least liberty of prudence, having so many strict ties of Conscience upon Me: yet I was willing to condescend so far to the settling of them, as might have given faire satisfaction to all men, whom faction, covetousnesse, or superstition had not engaged more, than any true zeale, charity, or love of Reformation. I was content to yeeld to all that might seeme to advance true piety, I only sought to continue what was necessary in
point

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

point of Order, Maintenance, and Authority to the Churches Government; and what I am perswaded (as I have else where set downe My thoughts more fully) is most agreeable to the true principles of all Government, raised to its full stature and perfection, as also to the primitive Apostolicall pattern, and the practise of the Universall Church conforme thereto.

From which wholly to recede, without any probable reason urged or answered, only to satisfie some mens wills and fantasies (which yet agree not among themselves in any point, but that of extirpating Episcopacy, and fighting against Me) must needs argue such a softnesse, and infirmity of mind in Me, as will rather part with Gods Truth, then Mins Peace, and rather lose the Churches honour, then crosse so many factious humours.

God knows, and time will discover, who were most to blame

for

EIKON BASILIKH.

for the un-successfulness of that Treaty, and who must bear the guilt of after calamities. I believe, I am very excusable both before God, and all unpassionate men, who have seriously weighed those transactions, wherein I have endeavoured no less the restoration of peace to my people, than the preservation of my own Crowns to my posterity.

Some men have that height, as to interpret all faire condescendings, as arguments of feebleness, and glory most in an unflexible stiffness, when they see others most supple and inclinable to them.

A grand Maxim: with them was alwayes to aske somethings, which in reason and honour must be denied, that they might have some colour to refuse all that was in other things granted; setting Peace at as high rate, as the worst effects of War; endeavouring first to make Me destroy
My

EIKON BASILIKH.

My Self, by dishonourable Concessions, that so they might have the lesse to do,

This was was all which that Treaty, or any other produced, to let the world see how little I would deny, or they grant, in order to the publique peace.

That it gave occasion to some mens further restivenesse, is imputable to their own depraved tempers, not to any Concessions or negations of Mine, I have alwayes the content of what I offered, and they the regret and Blame, for what they refused.

The highest tide of successe set me not above a Treaty, nor the lowest ebbe below a fight, though I never thought it any sign of true valour, to be prodigall of mens lives, rather then be drawn to produce our own Reasons, or subscribe to other mens.

That which made me for the most part presage the unsuccessfullnesse of any Treaty, was, some
mens

EIKON BASILAIKH.

mens unwillingness to Treat ; which implied some things were to be gained by the sword, whose unreasonableness they were loth to have fairely scanned, being more proper to be acted by Soldiers, than by Councillours.

I pray God forgive them; that were guilty of that Treaties breaking: and give them grace to make their advantages gotten by the Sword; a better opportunity to use such moderation as was then wanting; that so though Peace were for our sines justly deferred, yet at last it may be happily obtained; what wee could not get by our Treatyes, wee may gain by our prayers.

O thou, that art the God of Reason, and of Peace, who disdainest not to treat with Sinners preventing them with offers of attonement, and beseeching them to be reconciled with my Silfe, who wantest not Power, or Justice, to destroy them; yet aboundest in mercy to save; soften our hearts

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

hearts by the Blood of our Redeemer, and perswade us to accept of Peace with thy selfe, and both to procure and preserve Peace among our selves, as Men and Christians. How oft have I entreated for Piace, but when I speak thereof, they make them ready to War.

Condemn us not to our passions which are destructive both to our selves and others.

Clear up our understandings to see thy Truth, both in Reason, as Men; and in Religion, as Christians; and incline all our hearts to hold the unity of the Spirit in the bond of Peace.

Take from us that enmity which is now in our hearts against thee, and give us that charity which should be among our selves.

Remove the evils of warre we have deserved, & bestow upon us that peace which only Christ our great Peace-maker can merit.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

19. *Vpon the various e-
vents of the warre, vi-
ctories, and defeats.*

THE various successes of this unhappy war, have at least, afforded me variety of good meditations: sometimes God was pleased to try me with victory, by worshipping my enemies, that I might know how with moderation and thanks to own and use his power, who is the only true Lord of Hosts; able when he pleases to repress the confidence of those who fought against Me, with so great advantage for power and number.

From small beginnings on my part, he let me see, that I was not wholly forsaken by My peoples love, or his protection.

Other times God was pleased to exercise my patience, and teach

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

teach me not to trust in the arm
of Flesh, but in the living God.
My Sins sometimes prevailed
against the justice of my cause,
and those that were with mee
wanted not matter and occasion
for his just chastisement both of
them & Me; Nor were My ene-
mies lesse punished by that pro-
perity; which hardened them to
continue that injustice by open
hostility, which was begun by
most riotous and unparliamen-
tary Tumults.

There is no doubt but perso-
nall and private sins may oft-
times over-balance the Justice
of publique engagements, nor
doth God account every gallant
Man (ie the worlds esteem) a fit
instrument to assert in the way
of War a righteous Cause; The
more men are prone to arrogate
to their own skill, valour and
strength, the lesse doth God or-
dinarily worke by them for his
own glory.

EIK ON BAZILIKH.

I am sure the event or success
can never state the justice of
any cause, nor the peace of mens
Consciencs, nor the eternall
fare of their Souls.

Those with me had (I thinke)
clearly and undoubtedly, for
their Justification the Word of
God, and the Lawes of the land
together with their own Oaths;
all requiring obedience to My
just Commands; but to none o-
ther under Heaven without Me,
or against Me, in the point of
raising Armes.

Those on the other side are
forced to stie to the shifcs of
some pretended Fears, and wilde
fundamentall Lof of State [as they
call them] which actually over-
throw the present fabrick, both
of Church and State, being such
imaginary Reasons for self-de-
fence as are most impertinent
for those men to alledge, who be-
ing My Subjects, were manifest-
ly the first assaunders of me & the
Laws

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Laws; first by un-suppressing the Tumults, after by listed forces: The same Allegations they use, will fit any faction that hath but power and confidence enough to second with the Sword, all their demands against the present Lawes and Governours, which can never be such as some side or other will not find fault with, so as to urge what they call a Reformation of them to a Rebellion against them, some parasitick Preachers have dared to call those Martyrs, who dyed fighting against Me, the Lawes, their Oaths, and the Religion established.

But sober Christians know, That glorious Title, can with truth be applyed only to those, who sincerely preferred Gods truth, and their duty in all these particulars before their lives, & all that was dear to them in this world; who having no advantageous designs by any innovation,

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on, were Religiously sensible of those ties to God, the Church, and my Selfe, which lay upon their souls, both for obedience, and just assistance.

God could, and I doubt not but he did through his mercy, crown many of them with eternall life, whose lives were lost in so just a Cause; The destruction of their bodies being Sanctified as a means to save their soules.

Their Wounds and temporall Ruine serving as a gracious opportunity for their eternall Health and Happinesse; while the evident approach of death, through Gods grace, effectually dispose their hearts to such Humility, Faith, and Repentance, which together with the Rectitude of their present engagement, would fully prepare them for a better life then that, which their enemies brutish and disloyall fiercenesse could deprive them

EIKON BASILAIKH,

them of; or without Repentance hope to enjoy.

They have often indeed, had the better against My side in the Field, but never, I beleve at the Bar of Gods Tribunall, or their owne Consciences, where they are more afraid to encounter those many pregnant Reasons both for Law, Allegiance, and a true Christian grounds, which conflict with, and accuse them in their own thoughts, then they oft were in a desperate bravery to fight against those Forces, which sometimes God gave Me.

Whose condition conquered and dying, I make no question, but it is infinitely more to be chosen by a sober man that duly values his duty, his soule, and eternity; beyond the enjoyments of this present life) then the most triumphant glory, wherein their and Mine Enemies survive, who can hardly avoid to

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daily tormented by that horrid guilt, wherewith their suspicious, or now convicted Consciences do pursue them, especially since they and all the world have seen, how false and un-intended those pretentions were, which they first set forth, as the onely plausible (though not justifiable) grounds of raising a War, and continuing it thus long against Me, and the Lawes established; in whose safety and preservation all honest men think the welfare of their Country doth consist.

For, and with all which, it is farre more honorable and comfortable to suffer, then to prosper in their ruine and subversion.

I have often prayed, and all my side might joyn true pietie with the sense of their Loyalty; and be as faithfull to God and their own soules, as they were to me. That the de-

M

fects

fects of the one might not
blast the endeavours of the
other.

Yet I cannot think, that any
shews, or truth of piety on the
other side were sufficient to dis-
pence with, or expiate the de-
fects of their Duty and Loya-
ty to me, which have so preg-
nant convictions on mens
Consciences, that even pro-
fainer men are moved by the
sense of them to venture their
lives for me.

I never had any victory
which was without my sorrow,
because it was on mine own
Subjects, who, like *Abraham*,
died many of them in their sin.
And yet I never suffered any
Defeat, which made me de-
spair of Gods mercy and de-
fence.

I never desired such victories,
as might serve to conquer, but
only restore the Lawes and
Liberties of my people; which
I saw were extremely oppress-
ed

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sed, together with my Rights by those men, who were impatient of any just restraint.

When Providence gave me, or denied me Victory, my desire was neither to boast of my power, nor to charge God foolishly; who I believed at last would make all things to work together, for my good.

I wished no greater advantages by the War, then to bring my Enemies to moderation, and my Friends to peace.

I was afraid of the temptation of an absolute conquest, and never prayed more for victory over others, then over myself. When the first was denied, the second was granted me, which God saw best for me.

The different events were but the methods of divine justice, by contrary winds to winnow us: That by punishing our sins, he might purge them from us; and by deferring peace; he might prepare us

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more to prize, and better to use so great a blessing.

My often messages for Peace shewed, that I delighted not in War; as my former Concessions sufficiently testified, willingly I would have prevented it; and my totall unpreparedness for it, how little I intended it.

The Conscience of my innocence forbad Me to fear a War; but the love of my Kingdom commanded Me (if possible, to avoid it.

I am guilty in this War of this, That I gave such advantages to some men, by confirming that power, which they know not to use with the modesty and gratitude, which became their loyalty and My confidence.

Had I yeelded lesse, I had been opposed lesse; had I denied more, I had been more obeyed.

'Tis now too late to review
the

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the occasions of the War; I wish only a happy conclusion of so unhappy beginnings: The inevitable fate of our sins was (no doubt) such, as would no longer suffer the divine justice to be quiet: we have conquered his patience, are condemned by mutuall conquerings, to destroy one another: for, the most prosperous successes on either side, impair the welfare of the whole.

Those Victories are still miserable, that leave our sins unsubdued; flushing our pride, and animating to injuries.

Peace it self is not desirable, till repentance have prepared us for it.

When we fight more against our selves, and lesse against God, we shall cease fighting against one another; I pray God these may all meet in our hearts, and so dispose us to an happy conclusion of these

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Civill Wars; that I may know better to obey God, and govern my My People, and they may learn better to obey both God and me.

Not doe I desire any man should be further subject to me, then all of us may be subject to God.

O my God, make me content to be overcome, when thou wilt have it so.

Teach me the noblest victory over my self & my enemies by patience; which was Christs conquest, and may well become a Christian King.

Between both my hands, the right sometimes supporting, and the left afflicting; fashion us to that frame thou likest best.

Forgive the pride that attends prosperous, and the repinings, which follow our disastrous events; when going forth in our own strength thou withdrawest thine, and goest not forth with our Armies.

Be thou all, when we are something, and when we are nothing;
that

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

that thou maist have the glory,
when we are in a victorious, or in-
glorious condition.

Thou, O Lord, knowest, how hard
it is for me to suffer so much evil
from my Subjects, to whom I in-
tend nothing but good; and I can-
not but suffer in those evils which
they compell mee to inflict upon
them; punishing my self in their
punishments.

Since therefore both in conquer-
ing, and being conquered, I am still
a Sufferer; I beseech thee to give
me a double portion of thy Spirit,
and that measure of grace, which
onely can be sufficient for me.

As I am most afflicted, so make
me most reformed: that I may be
not onely happy to see an end of
these civill distractions, but a chief
Instrument to restore and establish
a firm and blessed Peace to my
Kingdoms.

Stir up all Parties pious ambi-
tions to overcome each other with
reason, moderation, and such self-
deniall, as becomes those who con-

EIKON BASILIKH.

sider, that our mutuall divisions are our common distractions, and the Union of all is every good mans chiefeſt intereſt.

If O Lord, as for the ſinnes of our Peace, thou haſt brought upon us the miſeries of warre; ſo for the ſins of war thou ſhouldeſt ſee fit ſtill to deny us the bleſſing of Peace, and ſo to keepe us in a circulation of miſeries; yet give me thy Servant, and all Loyall, though afflicted Subjects, to enjoy that peace which the world can neither give to us nor take from us.

Impute not to me the blood of my Subjects, which with infinite unwillingneſſe and grieſe, hath been ſhed by me; in my juſt and neceſſary defence; but waſh me with that precious bloud, which hath been ſhed for me, by my great Peace maker Jeſus Chriſt. Who will, I truſt, redeeme me ſhortly out of all my troubles: for, I know the triumphing of the wicked is but ſhort, and the joy
of

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

of Hypocrites is but for a moment.

20. *Upon the Reformation of the Times.*

NO Glory is more to be envied then that, of due Reforming either Church or State, when deformities are such, that the perturbation and novelty are not like to exceed the benefit of Reforming.

Although God should not honour me so farre, as to make me an instrument of so good a work, yet I should be glad to see it done.

And I was well pleased with the Parliaments first intentions to inform what the indulgence of Times and corruption of manners might have depraved; so I am sorry to see after the freedom of Parliament was by factious Tumults oppressed,

EIKΩN ΒΑΣΙΛΙΚΗ.

how little regard was had to the good Lawes established, and the Religion settled; which ought to be the first rule and standard of reforming: with how much partiality, and popular compliance the passions, and opinions of men have been gratified, to the detriment of the Publick, and the infinite scandall of the reformed Religion?

What dissolutions of all Order and Government in the Church; what novelties of Schisms, and corrupt opinions; what undecencies and confusions in sacred Administrations; what sacrilegious invasions upon the Rights and Revenues of the Church; what contempt and oppressions of the Clergy; what injurious diminutions and persecutings of Me, have followed (as showers do warm gleams) the talk of Reformation, all sober men are Witnesses, and with
my

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

my self, sad Spectators hitherto.

The great miscarriage, I think, is, that popular clamours and fury have been allowed the reputation of Zeal, and the Publick sense; so that the studies to please some Parties hath indeed injured all.

Freedom, Moderation, and impartiality are sure the best tempers of reforming Counsels and endeavours; what is acted by Factions, cannot but offend more then it pleaseth.

I have offered to put all difference in Church-Affairs and Religion to the free consultation of a Synod or Convocation rightly chosen; the results of whose Counsels, as they would have included the Votes of all, so its like they would have given most satisfaction to all.

The Assembly of Divines; whom the two Houses have applied (in an unwonted way)

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to advise of Church affairs, I dislike not, further then that they are not legally convened and chosen ; nor act in the name of all the Clergy of *England* ; nor with freedom and impartiality can do any thing, being limited and confined, if not over-awed to do and declare what they do.

For I cannot think so many men cried up for learning and piety, who formerly allowed the Liturgy and Government of the Church of *England*, as to the main, would have so suddenly agreed quite to abolish both of them (the last of which they knew to be of Apostolical institution, at least ; as of Primitive and Universal practice) if they had been left to the liberty of their own suffrages, and if the influence of contrary Factions had not by secret encroachments of hopes and fears, prevailed upon them to comply with so great and dangerous

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gerous Innovations in the Church ; without any regard to their own former judgment and practice, or to the common interest and honour of all the Clergy, and in him, of Order, Learning and Religion, against examples of all Ancient Churches, the Laws in force, and my consent ; which is never to be gained, against so pregnant light, as in that point shines on my Understanding.

For I conceive, that where the Scripture is not so clear and punctual in precepts, there the constant and universal practice of the Church, in things not contrary to Reason, Faith, good Manners, or any positive Command, is the best rule Christians can follow.

I was willing to grant, or restore to Presbytery, what with Reason or Discretion it can pretend to, in a conjuncture with Episcopacy ; but for that wholly to invade the Power,

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er, and by the Sword to arrogate, and quite abrogate the Authority of that ancient Order, I think neither just, as to Episcopacy, nor safe for Presbytery ; nor yet any way convenient for this Church or State.

A due Reformation had easily followed moderate Counsels, and such (I beleeve) as would have given more content, even to the most of those Divines, who have been led on with much gravity and formality, to carry on other mens Designes; which no doubt, many of them by this time discover, though they dare not but smother their frustrations and discontents.

The specious and popular titles of Christs Government, Throne, Scepter, and Kingdom (which certainly is not divided, nor hath two faces, as their Parties now have, at least) also the noise of a thorow Reformation

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formation, these may as easily be fined on new Models, as fair colours may be put to ill-favoured Figures.

The breaking of Church-windows, which time had sufficiently defaced, pulling down of crosses, which were but civil, not Religious marks; defacing of Monuments and Inscriptions of the dead, which served but to put Posterity in minde, to thank God for that clearer light wherein they live; The leaving of men to their liberties, and private abilities in the publick Service of God, where no Christian can tell to what he may say *Amen*; nor what adventure he may make, of seeming, at least, to consent to the Errours, Blasphemies, and ridiculous undecencies which bold and ignorant men list to vent in their Prayers, Preaching and other Offices: Their setting forth also of old Catechisms and Confessions of Faith new drest,

EIKON BASILIKH.

dress, importing as much, as if there had been no sound or clear Doctrine of Faith in this Church, before some four or five yeers consultation had matured their thoughts touching their first principles of Religion.

All these and the like, are the effects of popular, specious and deceitful Reformations, (that they might not seem to have nothing to do) and may give some short flashes of content to the vulgar, (who are taken with novelties, as children with babies, very much, but not very long:) but all this amounts not to, nor can in justice merit the glory of the Churches thorow Reformation; since they leave all things deformed, disorderly, and discontented, then when they began, in point of Piety, Morality, Charity, and good Order.

Nor can they easily recompence

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penance or remedy the inconveniences and mischiefs which they have purchased so dearly, and which have, and ever will necessarily ensue, til due remedies be applied.

I wish they would at last make it their unanimous work, to do Gods work, and not their own: Had Religion been first considered (as it merited) much trouble might have been prevented.

But some men thought, That the government of this Church and State, fixed by so many Laws, and long customs, would run into their new molds, till they had first melted it in the fire of a Civil War: by the advantages of which they resolved, if they prevailed, to make my Self and all my Subjects fall down and worship the Images they should form and set up. If there had been as much of Christs Spirit for meeknesse, wisdom and charity

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sity in mens hearts, as there was of his Name used in the pretensions to Reform all to Christs Rule, it would certainly have obtained more of Gods blessing, and produced more of Christs glory, the Churches good, the Honour of Religion, and the Unity of Christians.

Publick Reformers had need first act in private, and practise that on their owne hearts, which they purpose to try on others; for Deformities within will soon betray the Pretenders of publick Reformati- ons to such private Designes as must needs hinder the publick Good.

I am sure the right Methods of reforming the Church, cannot subsist with that of perturbing the civil State; nor can Religion be justly advanced by depressing Loyalty, which is one of the chiefest Ingredients and Ornaments of true Religion;

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

tion; for next to *Fear God*, is
Honour the King.

I doubt not but Christs
Kingdom may be set up, with-
out pulling down Mine: nor
wil any men in impartial times
appear good Christians, that
approve not themselves good
Subjects.

Christs Government will
confirm Mine, not overthrow
it, since as I own mine from
Him; so I desire to rule for his
glory, and his Churches good.

Had some men truly intend-
ed Christs Government, or
what it meant in their hearts,
they could never have been so
ill governed in their words and
actions, both against Me, and
one another.

As good ends cannot ju-
stifie evil means; so nor will
evill beginnings ever bring
forth good conclusions; un-
lesse God by a miracle of Mer-
cy create Light out of Dark-
nesse, order out of confusions,
and

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and peace out of our passions.

Then, O Lord, who onely canst give us beauty for ashes, Truth for Hypocrisie; suffer us not to be miserably deluded with Pharisaicall washings, in stead of Christian reformings.

Our greatest deformities are within, make us the severest Censurers, and first Reformers of our own souls.

That we may in cleernesse of judgement, and uprightness of heart, be means to reform what is indeed amisse in Church and State.

Create in us cleane hearts, O Lord, and renew right spirits within us; that we may do all by thy directions, to thy glory, and with thy blessing.

Pity the deformities which some rash and cruell Reformers have brought upon this Church and State; Quench the fires which Factions have kindled, under the pretence of Reforming.

As

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As thou hast shewed the world by their divisions and confusions, what is the pravity of some mens menions, and weaknesse of their judgements ; so bring us at last more refined out of these fires, by the methods of Christian and charitable Reformatiōs ; wherein nothing of Ambition, Revenge, Covetousnesse or Sacriledge may have any influence upon their Counsels, whom thy Providence in just and lawfull wayes shall entrust with so great, good, and now most necessary work : That I and my People may be so blessed with inward Piety, as may best teach us how to use the blessing of outward Peace.



21 Upon His Majesties Letters taken and divulged.

THe taking of my Letters was an opportunity, which,
as

as the malice of mine Enemies could hardly have expected; so they know not how with honour and civility to use it: Nor do I think, with sober and worthy mindes, any thing in them could tend so much to my Reproach, as the odious divulging of them did to the infamy of the Divulger. The greatest experiments of Vertue and Noblenesse being discovered in the greatest advantages against an enemy, and the greatest obligations being those which are put upon us by them, from whom we could least have expected them.

And such I should have esteemed the concealing of my Papers; the freedom and secrecy of which, commands civility from all men, not wholly barbarous: nor is there any thing more inhumane than to expose them to Publick view.

Yet since Providence will have

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have it so, I am content so much of my Heart (which I study to approve to Gods Omniscience) should be discovered to the world without any of those dresses or popular captations, which some men use in their Speeches and Expressions: I wish my Subjects had yet a clearer sight into my most retired Thoughts:

Where they might discover how they are divided between the love and care I have, not more to preserve mine own Rights, then to procure their Peace and Happiness, and that extreme grief to see them both deceived and destroyed.

Nor can any mens malice be gratified further by my Letters, then to see my constancy to my Wife, the Laws, and Religion. Bees will gather Honey where the Spider sucks Royson.

That I endeavour to avoid the pressures of mine Enemies
by

by all fair and just correspondencies ; no man can blame, who loves Me, or the Commonwealth ; since my Subjects can hardly be happy, if I be miserable, or enjoy their Peace and Liberties while I am oppressed.

The world may see how some mens designe, like *Absoloms*, is by enormous actions to widen differences, and exasperate all sides to such distances, as may make all Reconciliation desperate.

Yet I thank God, I can not onely with patience bear this, as other indignities, but with charity forgive them.

The integrity of my intentions is not jealous of any injury my Expressions can do them : for although the confidence of privacy may admit of greater freedom in writing such Letters which may be liable to envious exceptions ; yet the innocencie of My chiefe
pur-

ΒΙΚΩΝ ΒΑΣΙΛΙΚΗ

purposes cannot be so obtained, or misinterpreted by them, as not to let all men see, that I wish nothing more then a happy compolure of differences with Justice and Honour, not more to my own then to my Peoples content, who have any sparke of Love and Loyalty left in them: who, by those My letters may be convinced that I can both minde and act My own, and my Kingdoms Affaires, so as becomes a Prince; which mine Enemies have alwayes been very loath should be beleaved of me, as if I were wholly confined to the Dictates and Directions of others; whom they brand with the Names of Evil Counsellours.

Its probable some men will look upon me as my owne Counsellour, and having none else to quarrell with under that notion, they will hereafter confine their anger to my selfe:

N

Al-

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ

Although I know they are very unwilling I should enjoy the liberty of My owne Thoughts, or follow the light of my own Conscience, which they labour to bring into an absolute captivity to themselves, not allowing me to think their Counsels to be other then good for me, which have so long maintained a war against me.

The Victory they obtained that day, when my letters became their prize, had been enough to satiate the most ambitious thirst of popular glory among the Vulgar; with whom prosperity gaines the greatest esteem and applause; as adversity exposeth to their greatest slighting and disrespect. As if good fortune were always the shadow of Verme and Justice, and did not oftner attend vicious and injurious actions, as to this world. But I see no secular advantages seem

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seem sufficient to that cause,
which begun with tumults, and
depends chiefly upon the repu-
tation with the vulgar.

They think no victories so
effectuall to their designs as
those, that most rout and waste
my credit with my people; in
whose hearts they seek by all
means to smother and extin-
guish all sparke of Love, Re-
spect and Loyalty to Me, that
they may never kindle againe,
so as to recover mine, the
Lawes, and the Kingdoms Li-
berties, which some men seek
to overthrow: The taking a-
way of my credit is but a neces-
sary preparation to the taking
away of my life, and my King-
dom; First I must seem nei-
ther fit to live, nor worthy to
Reign; By exquisite methods
of cunning and cruelty, I must
be compelled first to follow the
Funeralls of my Honour, and
then be destroyed: But I know
Gods un-erring and impartiall
Justice

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Justice can, and will over-rule the most perverse wills and designs of men, He is able, and (I hope) will turn even the worst of mine Enemies thoughts and actions to my good.

Nor do I think, that by the surprize of my Letters, I have lost any more then so many papers; How much they have lost of that reputation, for civility and Humanity (which ought to be paid to all men and most becomes such as pretend to religion) besides that of respect and Honour which they owe to their KING, present, and after times will judge. And I cannot think that their own consciences are so stupid, as not to inflict upon them some secret impression of that shame and dishonor, which attends all unworthy actions, have they never so much of publick flattery, and popular countenance.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

I am sure they can never expect the divine approbation of such indecent actions, if they doe but remember how God blessed the modest respect and filiall tenderneſſe, which *Noah's* Sons bear to their Father; nor did his open infirmity juſtifie *Chams* impudency, or exempt him from that curse of being *Servant of Servants*; which curse must needs be on them who seek by dishonorable actions to please the Vulgar, and confirm by ignoble acts, their dependance upon the people.

Nor can their malicious intentions be ever either excusable, or prosperous; who thought by this means to expose me, to the highest reproach and contempt of my people; forgetting that duty of modest concealment, which they owed to the Father of their Country, in case they had discovered any real uncomelineſſe; which I thank God they did not, who
can

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can, and I beleeve hath made Me more respected in the hearts of many (as he did David) to whom they thought by publishing My private Letters, to have rendred me as a vile person, not fit to be trusted or considered, under any notion of Majesty.

But thou, O Lord, whose wise and all disposing providence, ordereth the greatest contingences of humane affairs; make me to see the constancy of thy mercies to me, in the greatest advantages thou seemest to give the malice of my Enemies against me.

As thou didst blast the counsell of Achitophel turning it to Davids good, and his owne ruine: so canst thou defeat their Designe, who intended by publishing my private Letters, nothing else but to render me more odious and contemptible to my People.

I must first appeale to thy Omnipotence, who canst wnesse my integrity

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

ingrity, how unjust and false those scandalous misconstructions are, which my enemies endeavour by those papers of mine to represent to the world.

Make the evil they imagined, and displeasure they intended against me, so to return on their own heads, that they may be ashamed, and covered with their own confusion, as with a cloak.

Thou seest how mine Enemies use all means to cloud mine Honor, to pervert my purposes, and to slander the footsteps of thine Anointed.

But give me an heart content to be dishonored for thy sake, and thy Churches good.

Fix in me a purpose to honour thee, and then I know thou wilt honour me, either by restoring to me the enjoyment of that power and Majesty, which thou hast suffered some men to seek to deprive me of; or by bestowing on me that Crowne of Christian patience which knows how to serve thee in honour, or

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dishonour, in good report or evil.

Thou, O Lord, art the Fountain of all goodnesse, and honour; thou art cloathed with excellent Majesty; make me to partake of thy excellency for wisdom, justice, and mercy, and I shall not want that degree of Honour, and Majesty, which becomes the Place in which thou hast set me; who art the lifter up of My head, and My salvation.

Lord, by thy Grace, lead me to thy glory, which is both true and eternall.

22. *Upon His Majesties
leaving of Oxford, and
going to the Scots.*

ALthough G O D hath
given me three King-
doms, yet in these he hath not
now left me any place, where-
I may with Safety and Honour
rest my head : Shewing me
that himself is the safest refuge,
and the strongest Tower of
defence, in which I may put
my trust.

In these extremities, I look
not to man so much as to God,
He will have it thus ; that I
may wholly cast my self, and
my now distressed affairs upon
his mercy, who hath both hearts
and hands of all men in his
dispose.

What Providence denies to
Force, it may grant to pru-
dence : Necessity is now my
Counsellour, and commands
me to study my safety by a dis-
N 5 guised

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

guised with drawing from my chiefest strength, and adventuring upon their Loyalty, who first began my troubles. Happily God may make them a means honourably to compose them.

This my confidence of them, may disarm and overcome them; my rendring my Person to them, may engage their affections to me, who have oft professed, *They fought not against Me but for Me.*

I must now resolve the riddle of their Loyalty: and give them opportunity to let the world see, they mean not what they do, but what they say,

Yet must God be my chiefest Guard; and my Conscience both my Counsellour and my Comforter: Though I put my Body into their hands, yet I shall reserve my Soul to God, and my self, nor shall any necessities compell me to desert my honor, or swerve from my Judgment. What

What they sought to take by force shall now be given them, in such a way of unusuall confidence of them, as may make them ashamed not to be really such, as they ought and professed to be.

God sees it not enough to desert me of all Military power to defend my self : but to put me upon using their power, who seem to fight against me, yet ought in duty to defend me.

So various are all humane affairs, and so necessitous may the state of Princes be, that their greatest danger may be in their supposed safety, and their safety, in their supposed danger.

I must now leave those that have adheared to me, and apply to those that have opposed me; this method of Peace may be more prosperous then that of War, both to stopp the effusion of blood, and to close those wounds already made : and in it I am no lesse solicitous

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tons for my friends safety, then mine own chasing to venture my self upon further hazards, rather then to expose their resolute Loyalty to all extremities.

It is some skill in play to know when a game is lost, better fair to give over, then to contest invaine.

I must study to re-inforce My judgement, and fortifie my minde with Reason and Religion; that I may not seem to offer up my soules liberty, or make my Conscience their Captive; who ought at first to have used Arguments, not Armes, to have perswaded my consent to their new demands.

I thank God no successe darkens, or disguises Truth to me, and I shall no lesse conform my words to my inward dictates now, then if they had been as the words of a KING ought to be among loyal Subjects, *full of power.*

Reason

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Reason is the divinest power. I shall never think my self weakned while I may make full and free use of that. No eclipse of outward Fortune shall rob me of that light: what God hath denied of outward strength, his grace, I hope, will supply with inward resolutions; not morositic to deny, what is fit to be granted; but not to grant any thing which Reason and Religion bids me to denie.

I shall never think my self lesse then my self, while I am able thus to preserve the integrity of my Conscience, the onely Jewel now left me, which is worth keeping.

O Thou Sovereign of our Souls the onely commander of our Consciences; though I know not what to do, yet Mine eyes are towards thee: to the protection of thy Mercy I still commend my Self.

As thou hast preserved me in the day of Battle, so thou canst still shew

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ

shew me thy strength in my weaknesse.

Be thou unto me in my darkest night, a pillar of fire, to enlighten and direct me ; in the day of my hottest affliction be also a pillar of cloud to over shadow and protect me ; be to me both a Sun and a Shield.

Thou knowest that it is not any perversnesse of will, but just persuasions of Honour, Reason, and Religion, which have made me thus far to hazard my Person, Peace, and Safety, against those that by force have sought to wrest them from me.

Suffer not my just Resolutions to abide with my outward Forces ; let a good Conscience alwayes accompany me in my solitude and desertions.

Suffer me not to betray the powers of Reason, and that forresse of my soul, which I am intrusted to keep for thee.

Lead me in the paths of thy Righteousnesse, and shew me thy Salvation.

Make

H. IKON BASILIK H.

Make my wayes to please thee;
when thou wilt make mine Ene-
mies to be at peace with me.

12. Upon the Scots deli-
vering the King to the
English; and His Cap-
tivity at Holmeby.

YET may I justifie these Scot
to all the world in this
that they have not deceived
me: for I never trusted to
them further, then to men: if
I am sold by them. I am only
sorry they should do it; and
that my price should be so
much above my Saviours.

These are but further Essays,
which God will have me make
of mans uncertainty, the more
to fix me on himself: who
never faileth them that trust in
him; Though the Reeds of E-
gypt break under the hand of
him

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

him that leans on them: yet the Rock of *Israel* will be an everlasting stay and defence.

Gods providence commands me to retire from all to himself, that in him I may enjoy my self; which I lose, while I let out my hopes to orthes.

The solitude and captivity, to which I am now reduced, gives me leisure enough to study the worlds vanity and inconstancy.

God sees 'tis fit to deprive me of Wife, Children, Army, Friends, Freedom, & that I may be wholly his, who alone is all.

I care not much to be reckoned among the Unfortunate, if I be not in the black list of irreligious, and sacrilegious Princes.

No restraint shall ensnare My Soule in sinne; nor gaine that of me, which may make My Enemies more insolent, My Friends ashamed, or My name accursed.

They

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

They have no great cause to triumph, that they have got my Person into their Power; since my soul is still my own; nor shall they ever gain my consent against my Conscience.

What they call obstinacy, I know GOD accounts honest constancy, from which Reason and Religion, as well as honor forbid me to recede.

'Tis evident now, that it was not evill Counsellors with me, but a good Conscience in me, which have been fought against; or did they ever intend to bring me unto my Parliament, till they had brought my mind to their obedience.

Should I grant what some men desire, I should be such as they wish me; not more a King, and far lesse both man and Christian:

What Tumults and Armies could not obtain, neither shall Restraint; though it have as little of safety to a Prince,
yet

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

yet it hath not more danger.

The fear of men shall never be my snare ; nor shall the loss of any liberty entangle my soul ; Better others betray me, then my self, and that the price of my liberty should be my Conscience ; the greatest injuries my Enemies seek to inflict upon me, cannot be without my own consent.

While I can deny with Reason, I shall defeat the greatest impressions of their malice, who neither know how to use worthily, what I have already granted, nor what to require more of me but this, That I would seem willing to help them to destroy my self and Mine :

Although they should destroy me, yet they shall have no cause to despise me.

Neither liberty or life are so dear to me, as the peace of my Conscience, the honour of my Crowns,

H. ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

crowns, and the welfare of my people, which my word may injure more then any War can doe, while I gratifie a few to oppresse all.

The Lawes will, by Gods blessing, revive, with the love and Loyalty of my Subjects; if I bury them not by my Consent, and cover them in that grave of dishonor, and injustice which some mens violence hath digged for them.

If my Captivity or death must be the price, of their redemption, I grudge not to pay it.

No condition can make a King miserable, which carries not with it his soules; his peoples; and Posterities thralldom.

After times may see, what the blindnesse of this age will not: and God may at length shew my Subjects, that I chuse rather to suffer for them, then with them: happily I might redeem my self to some shew of liberty,

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liberty, if I would consent to enslave them : I had rather hazard the ruine of one King then to confirm many Tyrants over them : from whom I pray God deliver them, what ever becomes of me, whose solitude hath not left me alone.

For thou, O God, infinitely good, and great, art with me, whose presence is better then life, and whose service is perfect freedom.

Own me for thy servant, and I shall never have cause to complain, for want of that liberty which becomes a Man, a Christian, and a King.

Blesse me still with reason as a man ; with Religion, as a Christian ; and with constancy in justice, as a King.

Though thou sufferest me to be stript of all outward ornaments yet preserve me ever in those enjoyments, wherein I may enjoy my self ; and which cannot be taken away from me against my will.

Let no fire of affliction boyle
over

EIKON BASILIKH.

From my passion to any impatience
and feares.

There be many say of me, there
is no help for me: do thou lift up
the light of thy countenance upon
me, and I shall never want safety
any, nor Majesty.

Give me that measure of pati-
ence and constancy, which my con-
dition now requires.

My strength is scattered, my
expectation from Men defeated, my
Person restrained. O be not thou
far from me least mine Enemies
prevaile to much against me.

I am a wonder, and a scorn to ma-
ny. O be thou my helper & defender.

Shew some token upon me for
good, that they that hate me may
be ashamed, because thou Lord
hast halpen and comforted me:
establish me with thy free spirit,
that I may do and suffer thy will
as thou wouldest have me.

Be mercifull to me O Lord, for
my Soul trusteth in thee: yea, and
in the shadow of thy wings will I
make my refuge untill these cala-
mities be overpast. A.

Arise to deliver me, make no longer
sarrying, O my God. Though
thou killest me, yet will I trust in
Thy mercy and My Saviour
merit.

I know that my Redeemer liveth
though thou ledest me through
the way and shadow of death, yet
shall I fear none ill.

4. Upon their denying
His Majesty the Atten-
dance of his Chaplaines,

WHen providence was
pleased to deprive Me
all other civill comforts and
secular attendants, I thought
the absence of them all might
best be supplied by the atten-
dance of some of my Chaplins;
whom for their Function I re-
verence, and for their fidelity
I have cause to love. By their
learning, piety and prayers, I
hoped to be better enabled to
sustain the want of all other en-
joyments, or better fitted for
the recovery and use of them
in Gods good time: so reap-
ing by their pious help a spi-
rituall harvest of grace amidst
the thornes, and after the plow-
ings of temporall crosses.

The truth is I never needed
or desired more the service
and assistance of men judici-
ously

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ously pious and soberly devout.

The solitude they have confined Me unto, adds the Wildernesse, to my temptations; for the company they obtrud upon me, [is more sad then any solitude can be.

If I had asked my Revenues, my Power of the *Militia*, or any one of my Kingdoms, it had been no wonder to have been denyed in those things, where the cvill policy of men forbids all just restitution, least they should confesse any injurious usurpation: But to deny Me the Ghostly comfort of my Chaplins seems a greater rigour and barbarity, then is ever used by Christians to the meanest Prisoners and greatest malefactors whom though the justice of the law deprive of worldly comforts, yet the mercy of Religion allowes them the benefit of their Clergy, as nor aiming at
once

EIKON ΒΑΣΙΛΙΚΗ.

me to destroy their bodyes and
to damne their Soules.

But My Agony must not be re-
lieved with the presence of any
one good Angell, for such I ac-
count a Learned, Godly, and di-
rect Divine: and such I would
have all Mine to be.

They that envy My being a
King, are loath I should be a
Christian, while they seek to de-
prive Me of all things else, they
are afraid I should save my
Soule.

Other Sense; Charity it selfe
can hardly pick out of those ma-
ny harsh Repulses I received, as
to that Request so often made
for the attendance of some of my
Chaplains.

I have sometime thought the
Unchristianesse of those deni-
alls might arise from a displea-
sure some men had to see mee
preferre my own Divines before
their Ministers; whom, though I
respect for that worth and piety
which may be in them: yet I
cannot

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cannot think them so proper for any present comforters or Physicians: Who have (some of them at least) had so great an influence in occasioning these calamities, and inflicting these wounds, upon Me.

Nor are the soberest of them so apt for that devotionall compliance, and juncture of hearts, which I desire to beare in those holy Offices, to be performed with Me, and for Me: since their judgements standing at a distance from me, or in jealousy of me, or in opposition against me, their Spirits cannot so harmoniously accord with mine, or mine with theirs, either in Prayer, or other holy duties, as is meet, and most comfortable; whose golden Rule, and bond of perfection consists in that of mutual Love and Charity.

Some remedies are worse then the disease, and some comforters more miserable then misery it self; when like *Jobs* friends, they

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

they seek not to fortifie ones mind with patience, but perswade a man by betraying his own innocency, to dispaire of Gods mercy: and by justifying their injuries, to strengthen the hands and harden the hearts of insc-lent Enemies.

I am so much a friend to all Church-men, that have any thing in them bebecoming that sacred function, that I have haz-zarded my owne interests, chie-ly upon Conscience & Constancy to maintaine their Rights; whom the more I looked upon as Orphans and under the sacri-legious eyes of many cruell and rapacious Reformers, so I thought it my duty the more to appear as a Father and Patron for them and the Church. Al-though I am very unhandfomly requited by some of them: who may live to repent no lesse for My sufferings, than their own ungratefull errors, and that injuricus contempt and mean-
O 2 nesse

EIKON BASILIKH.

meanneſſe; which they have brought upon their Calling and Perſons.

I pittie all of them, I deſpiſe none: only I thought I might have leave to make choiſe of ſome for my ſpecial Attendants, who were beſt approved in my judgment, and moſt ſutable to my affection. For, I held it better to ſeem undeſcove, & to hear no mens prayers, than to be forced or ſeeme to comply with thoſe petitions, to which the heart cannot conſent, nor the tongue ſay *Amen*, without contradicting a mans owne underſtanding, or belying his owne ſoul.

In Devotions, I love neither prophane boldneſſe, nor pious non-ſenſe, but ſuch an humble and judicious gravity as ſhewes the Speaker to be at once conſiderate both of Gods Majeſty, the Churches honor, and his owne Vilenenſe; both knowing what things God allows him to

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

ask, and in what manner it becomes a sinner to supplicate the divine mercy for himself and others.

I am equally scandalized with all prayers, that sound either imperiously, or rudely and passionately; as either wanting humility to God, or charity to men, or respect to the duty.

I confesse I am better pleased, as with studied and premeditated Sermons, so with such publique Formes of Prayer, as are fitted to the Churches and every Christians daily and common necessities, because I am by them better assured, what I may joyn My heart unto, than I can be of any mans extemporary sufficiency, which as I do not wholly exclude from publik occasions, so I allow its just liberty & use in private & devout retirements, where neither the solemnity of the duty, nor the modest regard to others, do require so great exactness as to the outward manner of

EIKΩN ΒΑΣΙΛΙΚΗ.

mance. Though the light of understanding, and the fervency of affection, I hold the main & most necessary requisires both in constant, and occasionall, solitary, and sociall devotions.

So that I must needs seeme to all equall minds with as much Reason to prefer the service of My own Chaplains before that of their Ministers, as I do the Liturgy before their Directory.

In the one, I have beene alwayes educated and exercised; in the other: I am not yet Catechised, nor acquainted; And if I were, yet should I not by that, as by any certaine rule and Canon of Devotion, be able to follow or find out the indirect extravagances of most of those men who highly cry up that as a piece of rare composure and use, which is already as much despised and diffused by many of them as the Common-Prayer sometimes was by those men, a great part of whose piety hung
upon

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

upon that popular pin of rayling
against, & condemning the Go-
vernment, and Liturgy of this
Church. But I had rather be
condemned to the woe of *Ve*
scilicet, than to that of *Ve vobis hy-*
pochris, by seeming to pray what
I do not approve.

It may be I am esteemed by
my Denyers sufficient of my self
to discharge My duty to God as
a Priest, though not to men as a
Prince.

Indeed, I think both Officers,
Regall and Sacerdotall, might
well become the same Person as
anciently they were under one
name, and the united rights of
primogeniture. Nor could I fol-
low better presidents if I were
able, then those two eminent
Kings, *David* and *Solomon*, not
more famous for their Septers
and Crowns, than one was for
devout Psalmes & Prayers, the
other for his divine Parables and
Preaching: whence the one me-
rited and assumed the name of a

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Prophet, the other of a preacher,
Titles indeed of greater honour
where rightly placed, than any
of those the Roman Emperours
affected from the Nations they
subdued; it being infinitely more
glorious to convert Soules to
Gods Church by the word, than
to conquer men to a Subjection
by the Sword.

Yet since the order of Gods
wildom and Providence hath, for
the most part alwayes distingui-
shed the gifts and offices of
Kings, of P:iests, of P:inces and
Preachers; both in the Jewish
and Christian Churches, I am
sorry to finde my seife reduced
to the necessity of being both or
enjoying neither.

For such as seek to deprive me
of Kingly Power & Sovereign-
ty; would no lesse enforce Me to
live many Moneths without all
Prayers, Sacraments, and Ser-
mons, unlesse I become my own
Chaplain.

As I owe the Clergy the
protection

Protection of a Christian King ;
 so I desire to enjoy from them
 the benefit of their gifts & pra-
 yers; which I look upon as more
 prevalent than my own, or o-
 ther mens; by how much they
 flow from minds more enlight-
 ned, and affections lesse distra-
 cted, than those, which are en-
 combred with secular affaires,
 besides, I think a greater bles-
 sing & acceptableness attends
 those duties which are rightly
 performed as proper to & with.
 in the limits of that calling,
 to which God and the Church
 have specially designed and
 consecrated some men; And
 however as to that Spirituall
 Government, by which the de-
 vout Soule is subject to Christ,
 and through his merits daily
 offers it selfe, and its services to
 God; every private beleiver
 is a King and Priest, invested
 with the honor of a Royal priest-
 hood; yet as to ecclesiasticall or-
 der, & the outward policy of the
 Church

EIKON BASILIKH.

Church, I think confusion in Religion will as certainly follow every mans turning Priest or Preacher, as it will in the State, where every one affects to rule as King.

I was alwayes bred to more modest and I think more pious Principles; the consciouſnesse to my spirituall defects, makes mee more prize and desire those pious assistances, which holy and good Ministers, either Bishops or Presbyters, may afford me; especially in these extremities, to which God hath been pleased to suffer some of my Subjects to reduce me, so as to leave them nothing more but my life to take from me; and to leave me nothing to desire, which I thought might lesse provoke their jealousy and offence to deny me, than this of having some means afforded me for my soules comfort and support.

To which end I made choice of men, as no way (that I know) I can.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

scandalous so every way eminent:
for their learning and piety, no
less then for their Loyalty; nor
can I imagine any exceptions to
be made against them, but only
this, that they may seem too able
and too well affected toward me
and my service.

But this is not the first service
(as I count it the best) in which
they have forced me to serve my
selfe, though I must confesse I
beare with more griefe and in-
patience the want of my Chap-
lains than of any other my Ser-
vants; and next (if not beyond
in some things) to the being Se-
questred from my Wife & Chil-
dren, since from these indeed
more of humane and temporary
affections, but from those more
of Heavenly and eternall im-
provements may be expected.

My comfort is, that in the in-
forced (not neglected) want of
ordinary means God is wont to
afford extraordinary supplies of
his gifts and Graces.)

ΕΙΩΚΝ ΒΑΣΙΛΙΚΗ.

If his Spirit will teach me, & help my infirmities in prayer, reading and meditation (as I hope he will) I shall need no other, either Oratour or instructor.

To thee therefore, O my God do I direct my now Solitary prayers; what I want of others help, supply with the more immediate assistances of thy Spirit, which alone can both enlighten My darknesse, and quicken My dulnes.

O thou Sun of righteousness, thou sacred Fountaine of Heavenly light and heate, at once cleare and warme my heart, both by instructing of me and interceding for me; In thee is all fullnesse; From thee all sufficiency; By thee is all acceptance. Thou art company enough, & comfort enough; Thou art my King, be also my Prophet and my Priest. Rule me, teach me, pray in me, for me; and be thou ever with me.

EIKON BASILIKH.

The sing'e wrestlings of Jacob
prevailed with thee, in that sa-
cred Duell, when he had none to
second him but thy selfe, who
didst assist him with power to
overcome thee, and by a welcome
violence to wrest a blessing from
thee.

O looke on me thy servant, in
infinite mercy, whom thou didst
once blesse with the joynt and so-
ciated Devotions of others, whose
fervency might inflame the cold-
nesse of my affections towards
thee; when wee went to meet in
thy House with the voice of joy
and gladnesse, worshipping thee
in the unity of spirit, and with
the bond of peace.

O forgive the neglect, 'and not
improving of those happy op-
portunittes.

It is now thy pleasure that I
should be as a Pelican in the wil-
dernesse, as a Sparrow on the
house top, & as a coal scattered
from all those pious glowings &
devout

EIKON BASILIKH.

unt reflections, which might
best kindle, preserve, and
increase the HOLY FIRE
of thy graces on the Altar of my
heart, whence the sacrifice of
prayers, and incense of praises,
might be duly offered up to thee.

Yet O thou that breakest not
the bruised reed, nor quenchest
the smoking Flax, do not despise
the weaknesse of my prayers, nor
the smotherings of my soule in
this uncomfortable loanenesse, to
which I am constrained by some
mens uncharitable denialls of
those helps, which I much want,
and no lesse desire.

O Let the hardnesse of their
hearts occasion the softnings of
mine to thee, and for them. Let
their hatred kindle my love, let
their unreasonable denialls of my
religious desires the more excite
my prayers to thee. Let their in-
evorable deafnesse incline thine
eare to me, who, art a God easie
to be intreated; thine eare is not
heavy that it cannot, nor thy heart
hard

EIKON BASILIKH.

hard, that it will not heare, nor
thy hand shor'ned, that it cannot
help me thy desolate Suppliant.

Thou permittest men to deprive
me of those outward means
which thou hast appointed in
thy Church, but they cannot de-
barre me from the communion of
that inward grace, which thou
alone breathest into humble
hearts.

O make me such, and thou
wilt teach mee, thou wilt heare
me, thou wilt help me. The broken
and contrite heart I know thou
wilt not despise; Thou, O Lord
cannst at once make me thy templ',
thy Priest, thy Sacrifice, & thine
Altar; while from an humble
heart I (alone) daily offer up in
holy Meditations, fervent Pray-
ers, and unfeigned Tears, my self
to thee; who preparest me for
thee, dwellest in me, and acceptest
of me.

Thou, O Lord, didst cause by
secret supplies and miraculous
infusions, that the handfull of
meale

EIKON BASIA IKH.

meale in the vessell should not spend, nor the litile oyle in the cruise fail the widdow, during the time of drought and death.

O look on my soul, which as a widow, is now desolate and forsaken: Let not those saving truths I have formerly learned now fail my memory; nor the sweet effusions of thy Spirit, which I have sometime felt, now be wanting to my heart in this famine of ordinary and wholsom food for the refreshing of my soul.

Which yet I had rather chuse then to feed from those hands who mingle my bread with ashes, and my wine with gall, rather tormenting, then teaching me, whose mouths are proner to bitter reproaches of me, then to hearty prayers for me.

Thou knowest, O Lord of truth, how oft they wrest thy holy scriptures to my destruction, (which are clear for their subjection, and my preservation) O let it not be

EIKON BASILIKH.

to their damnation.

Thou knowest how some men
under colour of long prayers)
have sought to devour the houses
of their Brethren, their King, &
their God. O let not those mens
balmes break my head, nor their
cordialls oppresse my heart, I
will evermore pray against their
wickednesse.

From the physion under their
Tongues from the snares of their
lips, from the fire, & the swords
of their words ever deliver me,
O Lord, and all those loyall and
religious hearts, who desire and
delight in the prosperity of my
soul, & who seek by their prayers
to relieve this sadnesse and so-
litude of thy servant, O my
King and my God.

25. Penitentiall Medita-
tions and Vowes in the
KINGS Solitude at
Holmby.

Give ear to my words, O Lord,
consider my Meditation,
and hearken to the voice of my
cry, my King and my God, for
unto thee will I pray.

I said in my hast, I am cast
out of the sight of thine eyes;
neverthelesse, thou bearest the
voice of my supplication when I
cry unto thee.

If thou, Lord, shouldst be ex-
treame to mark what is done a-
misse, who can abide it? But
there is mercy with thee, that
thou mayest be feared; therefore
shalt sinne, & flie unto thee.

I acknowledge my sins before
thee, which have the aggravation
of my condition; the eminencie
of my place, adding weight to
my offences,

For

EIK ΩΝ ΒΑΣΙΛΙΚΗ.

Forgive, I beseech thee, my personal, and my peoples sins, which are so far mine, and have not improved the power thou gavest me, to thy glorie; and my Subjects good: Thou hast now brought me from the glorie and freedome of a King, to be a Prisoner to my own Subjects. Justlie, O Lord; as to thy over-ruling hand, because in many things I have Rebelled against thee.

Though thou hast restrained my person, yet enlarge my heart to thee, and thy grace towards me.

I come farre short of Davids pietie; yet since I may equall Davids afflictions, give me also the comforts, and the sure mercies of David.

Let the penitent sense I have of my sins, be an evidence to me, that thou hast pardoned them.

Let not the evils, which I and my Kingdoms have suffered seem little unto thee, though thou hast not punished us according to our sinnes.

Turne

EIKΩN ΒΑΣΙΛΙΚΗ.

Turne thee (O Lord) unto me;
have mercy upon me, for I am de-
solate and afflicted.

The sorrows of my heart are
enlarged, O bring thou me out of
my troubles.

Hast thou forgotten to be gra-
cious, and shut up thy loving
kindnesse in displeasure?

O remember thy compassions of
old, and thy loving kindnesse,
which have been for many ge-
nerations.

I had utterly fainted, if I had
not believed to see thy goodnesse
in the land of the living.

Let not the sins of our prospe-
rity deprive us of the benefit of
thy afflictions.

Let this fiery tryall consume
the drosse, which in long peace &
plenty we had contracted.

Though thou continnest miseries,
yet withdraw not thy grace,
what is wanting of prosperity,
make up in patience and repen-
tance.

And if thy anger be not to be
yet

EIKON BASILIKH.

yet turned away, but thy hand of justice must be stretched out stil,
Let it I beseech thee be against me, and my Fathers house, us for these sheep, what have they done?

Let my sufferings satiate the malise of mine, and thy Churches enemies.

But let their cruelty never exceed the measure of my Charitie.

Ban'sh from me all thoughts of Revenge, that I may not lose the reward, nor thou the glory of my patience.

As thou givest me a heart to forgive them, so I beseech thee do thou forgive what they have done against thee and me.

And now, O Lord, as thou hast given me an heart to pray unto thee; so heare and accept this Vow which I make before thee.

If thou wilt in mercie remember Me, and my Kingdoms; In continuing the light of thy Gospell, and sett'ing thy true Religion among us.

EIKON BASILEIKH.

In restoring to us the benefit of
the Lawes, & the due execution
of Justice.

In suppressing the many Schism
in Church and Factions in State.

If thou wilt restore me and mine
to the ancient rights and glory of
my Predecessors:

If thou wilt turne the hearts of
my people to thy self in Piety, to me
in loyalty, & to one another in Cha-
ritie.

If thou wilt quench the flames
and withdraw the sword of these
Civill Wars.

If thou wilt blesse us with the
freedome of publique Councils; and
deliver the Honour of Parliaments
from the insolency of the vulgar.

If thou wilt keep me from the
great offence of enacting any thing
against my Conscience: and especi-
ally from consenting to sacrilegious
rapines, and spoylings of thy Church.

If thou wilt restore me to a capaci-
ty to glorifie thee in doing good, both
to the Church and State.

Then shall my soul praise thee,
and

EIKON ΒΑΣΙΛΙΚΗ.

and Magnifie thy name before my People-

Then shall thy glory be dearer to me then my Crownes, and the advancement of true Religion both in purity and power, be my chiefeft care.

Then will I rule my People with Iustice, and my Kingdomes with equity.

To thy more immediate hand shall I ever own as the rightfull succession, so the mercifull restauration of my Kingdoms, and the glory of them. If thou wilt bring me again with Peace, safetie and Honour, to my chiefeft City and my Parliament.

If thou wilt againe put the Sword of Justice into my hand to punish and protect.

Then will I make all the world to see, and my very Enemies to enjoy the benefit of this Vow and resolution of Christian charity, which I now make unto thee O Lord. As I do freely pardon for Christ's sake those that have offended me in
any

EIKON BASILIKH

any kind; so my hand shall not
ever be against any man to re-
venge what is past, in regard
of any particular injury don to
me.

We have been mutually pu-
nished in our unnaturall divisi-
ons for thy sake O Lord, and
for the love of my Redeemer
have I purposed this in my hart
That I wil use all means in the
wayes of amnesty, and indemp-
nity, which may most fully re-
move all feares; & bury all jea-
lousies in forgetfullnesse.

Let thy mercies towards mee
and mine as my resolutions of
Truth and Peace are towards
my people :

Hearc my prayer O Lord
which goeth not out of fained
lips.

Blessed be God, who hath not
turned away my prayer, nor
take his mercy from me.

O my soule, commit thy way
to the Lord, trust in him, and
he shall bring it to pass.

But

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

But if thou wilt not restore me
and mine, what am I that I
should charge thee foolishly.

Thou O Lord hast given, and
thou hast taken, Blessed be thy
name.

May my people, and thy
church be happy, if not by me,
yet without me.

16. Upon the Armies sur-
prizall of the King at
Holmby, and the ensuing
distractions in the two
Houses, the Army, and
the City.

WHAT part God will
have me now to act or
suffer in this new and strange
scene of affairs, I am not much
solicitous, some little practise
will serve that man, who only
seeks to represent a part of ho-
nesty and honour.

P

This

EIKON BASILEIKH.

This surprize of me tels the world, that a KING cannot be so low; but he is considerable, adding weight to that party where he appears.

This motion, like others of the Times, seems excentrique and irregular, yet not well to be resisted or quieted: Better swim down such a stream, than in vain to strive against it.

These are but the struglings of those twins, which lately one womb enclosed, the younger striving to prevaile against the elder; what the Presbyterians have hunted after, the Independents now seeke to catch for themselves.

So impossible it is for lines to be drawn from the center, and not to divide from each other, so much the wider, by how much they go further from the point of union.

That the Builders of Babel should from division fall to confusion, is no wonder; but for those

EIKON BASILIKH.

those that pretend to build Jerusalem, to divide their rodgates & hands is but an ill Omen; and sounds too like the rury of Zealots, which intestine bitterness and divisions were the greatest occasion of the last fatal destruction of that City.

Well may I change my Keepers and Prison, but not my captive condition, only with this hope of bettering, that those who are so much professed Patrons for the peoples Liberties, cannot be utterly against the Liberty of their King, what they demand for their owne Consciences, they cannot in Reason deny to Mine.

In this they seeme more ingenuous, than the Presbyterian rigour, who, sometimes complaining of exacting their conformity, to Lawes, are become the greatest exacters of other mens submission to their novell injunctions, before they are stamped with the authority of Lawes, which they cannot well have

EIKON BASILIKH.

without My Consent.

'Tis a great argument, that the
Independence, which they have
maintained from their Rivalls
Service, in that they carry on a
business of such consequence,
as the assuming my person into
the Armies custody, without
any Commission, but that of
their own will and power.

Such as will thus adventure
on a King, must not be thought
over-modest, or timorous to
carry on any designe they have
a mind to.

Their next Motion menaces,
and scares both the two houses
and the City: which soon after
acting over againe that for-
mer part of Tumultuary mo-
tions, (never questioned, puni-
shed, or repented) must now
suffer for both; and see their
former sin in the glasse of the
present terrours and distracti-
ons.

No man is so blind as not to
see herein the hand of divine
Justice

EIKON BASILIKH.

justice; They that by Tumults first occasioned the raising of Armies, must now be chastised by their own Army for new tumults.

So hardly can men be content with one sin, but add sin to sin till the latter punish the former; Such as were content to see Me and many Members of both Houses driven away by the first unsuppressed Tumults, are now forced to flee to an Army, or defend themselves against them.

But who can unfold the riddle of some mens justice? The Members of both houses who at first withdrew (as My Self was forced to do) from the rudeness of the Tumults, were counted Desertors, & outed of their places in Parliament.

Such as stayed then, and enjoyed the benefit of the tumults, were asserted for the only Parliament men; now the fliers from, and Forsakers of their Places, carry

EIKON BASILIKH.

the Parliamentary power along with them; complaine highly against the Tumults, and vindicate themselves by an Army: such as remained and kept their stations, are looked upon as abettors of Tumultuary Insolencies, and betrayers of the Freedom and Honour of Parliament.

Thus is Power above all Rule, Order, and Law; where men look more to present advantages than their Conscience, and the unchangeable rules of Justice; while they are Judges of others, they are forced to condemn themselves.

Now the plea against tumults holds good, the Authors and Abettors of them are guilty of prodigious insolencies: when as before they were counted as friends and necessary Assistants.

I see Vengeance pursues and overtakes (as the Mice and Rats are said to have done the Bishop in Germany) them that thought to have escaped, and fortified

EIKON BASILAIKH.

ified themselves most impreg-
nably against it, both by their
multitude and compliance.

Whom the Lawes cannot,
God will punish by their owne
crimes and hands.

I cannot but observe this di-
vine Iustice, yet with sorrow and
pity, for, I alwayes wished so wel
to Parliament and Citie, that I
was sorry to see them do, or suf-
fer any thing unworthy, such
great and considerable Bodies in
this Kingdome.

I was glad to see them only
scared and humbled, not broked
by that shaking: I never had so
ill a thought of those Cities, as to
despaire of their Loyalty to Me,
which mistakes might eclipse, but
I never beleevd malice had quite
put out.

I pray God the storme be yet
wholly passed over them, upon
whom I look as Christ did som-
time over *Jerusalem*, as objects
of my prayers and tears, with
compassionate greife, foreseeing

ΕΙΡΩΝ ΒΑΣΙΛΙΚΗ.

those severall scatterings which will certainly befall such as want only refuse to be gathered to their duty : farall blindnesse frequently attending and punishing wilfulnesse; so that men shall not be able at last to prevent their sorrows, who would not timely repent of their sins; nor shall they be suffered to enjoy the comforts, who securely neglect the counsels belonging to their peace. They will finde that brethren in iniquity, are not far from becoming insolent Enemies, there being nothing harder then to keep it men long in one mind,

Nor is it possible to gaine a fair period for those notions which go rather in a round and circle of fancy, then in a right line of reason tending to the Law, the only center of publick consistency, whicher I pray God at last bring all sides.

Which will easily be done, when we shall fully see how much

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

much more happy we are, to be subject to the known Lawes, then to the various wils of any men, seem they never so plausible at first.

Vulgar compliance with any illegall and extravagant wayes, like violent motions in nature, soon grows weary of it self, and ends in a refractory sullenness; Peoples rebounds are oft in their faces, who first put them upon these violent strokes.

For the Army (which is so far excusable, as they act according to Soldiers principles, and interests, demanding pay and indemnity) I think it necessary, in order to the publike peace that they should be satisfied, as far as is just; no man being more prone to consider them, than my Self: though they had fought against Me, yet I cannot but so farre esteem that valour and gallantry they have sometimes shewed, as to wish I

EIKON BASILIKH.

may never want such men to maintain my self, my Laws, and my Kingdoms, in such a peace, as wherein they may enjoy their share and proportion, as much as any men.

But thou, O Lord, who art perfect Unity in a sacred Trinity, in mercy behold those whom thy Justice hath divided.

Deliver me from the strivings of my People, and make Me to see how much they need my prayers and pity, who agreed to fight against me, and yet are now ready to fight against one another, to the continuance of my Kingdoms distractions.

Discover to all sides the wayes of peace from which they have swerved; which consists not in the divided wills of Parties, but in the point and due observation of the Lawes.

Make me willing to go whither thou wilt lead me by thy providence, and be thou ever with me, that I may see thy constancy in

the

EIKON BASILIKH.

the Worlds varietie and changes.

Make me even such as thou wouldst have Me, that I may at last enjoy that safetie and tranquillity which thou alone canst give Me.

Divert, I pray thee, O Lord, thy heavy wrath justly hanging over those populous Cities, whose plentie is prone to add ferwell to their luxurie, their wealth to make them wanton, their multitudes tempting them to security, and their securitie exposing them to unexpected miserie.

Give them eyes to see, hearts to consider, wils to embrace, and courage to act those things which belong to thy glorie, and the publique Peace, least their calamitie come upon them as an armed man.

Teach them that they cannot want Enemies who abound in sin; nor shall they be long undisarmed and un-destroyed, who with an high hand persisting to fight.

EIKON BASILIKH.

fight against Thee, and the clear convictions of their own Conscience, fight more against themselves, then ever they did against Me.

Their sins exposing them to thy Justice, their riches to others injuries, their number to Tumults, and tumults to confusion.

Though they have with much forwardness helped to destroy Me; yet let not my fall be their ruine.

Let Me not so much consider either what they have done, or I have suffered (, chey lie at first by them) as to forget to imitate my crucified Redcemer to plead their ignorance for their pardon, and to my dying extremities to pray to Thee O Father, to forgive them for they knew not what they did.

The tears they have denied me in my saddest condition, give them grace to bestow upon themselves; who, the lesse they were
for

ΕΙΩΚΝ ΒΑΣΙΛΗΚΗ

for Me, the more cause they have
to weep for themselves.

O let not my blood be upon
them and their Children, whom
the fraud and faction of some,
not the malice of all, have exci-
ted to crucifie Me.

But thou, O Lord, canst and
wilt (as thou didst my Redea-
mer) both exalt and perfect me
by my sufferings, which have
more in them of thy Mercie, than
of mans Crueltie, or thy owne
Justice.

27. To the Prince of Wales.

SOn, If these papers, with
some others, wherein I have
set down the private reflections
of my Conscience, and my most
impartiall thoughts touching
the cheif passages, which have
been most remarkable, or dispu-
ted in my late troubles come to
your hands, to whom they are
chiefly designed, they may be so
far

EIKON BASILIKH.

far useful to you, as to state your judgement aright in what hath passed, whereof a pious is the best use can be made; and they may also give you some directions, how to remedy the present distempers, and prevent (if God will) the like for time to come.

It is some kind of deceiving and lessening the injury of my long restraint, when I find my leisure and solitude have produced something worthy of my self, and useful to you; That neither You nor any other may hereafter measure My Cause by the success, nor my Judgement of things by my Misfortunes, which I count the greater by far, because they have so far lighted up on you, and some others whom I have cause to love as well as my Self, and of whose unmerited sufferings I have a greater sense than of mine Owne.

But this advantage of wisdom You have above most Princes, that you have begun, and now
spent

EIKON BASILIKH.

spent some years of discretion, in the experience of troubles, & exercise of patience, wherein Piety, and all Vertues, both Morall and Politicall, are commonly better planted to a thriving (as Trees set in winter) then in the warmth, and serenity of times, or amidst those delights, which usually attend Princes Courts in times of peace and plenty, which are prone, either to root up all plants of true Vertue and Honour, or to be contented only with some leaves, and withering formalities of them, without any reall fruits, such as tend to the publique good, for which Princes should alwaies remember they are borne, and by providence designed.

The evidence of which different education the holy Writ affords us in the contemplation of *David* and *Rehobobam*; The one prepared, by many afflictions for a flourishing Kingdom, the other softened by the

un-

EIKON BASILIKH.

unparalleled prosperity of
Solomons Court, and so cor-
rupted to the great diminution
both for Peace, Honour, and
Kingdom, by those flatteries,
which are as unseparable from
prosperous Princes, as Flies are
from fruit in summer; whom
adversity, like cold weather, drive
away. I had rather you should be
Charles le Bon, then *le Grand*,
good then great, I hope God
hath designed you to be both,
having so early put you into
that exercise of his Graces, and
Gifts bestowed upon you, which
may best weed out all vitious
inclinations, and dispose you to
those Princely endowments, and
employments, which will most
gain the love, and intend the
welfare of those, over whom
God shall place you.

With God I would have you
begin and end, who is King of
Kings; the Sovereigne disposer
of the Kingdomes of the world,
who pulleth down one, and ser-

EIKON BASILIKH.

teeth up another.

the best Governmen; & highest
Soveraignty you can attain to,
is to be subject to him, that the
Scepter of his Word and Spirit
may rule in your heart.

The true glory of Princes con-
sists in advancing of Gods glo-
ry in the maintenance of true
Religion, & the Churches good
also in the dispensation of civil
Power, with Justice and honour
to the publique peace.

Piety will make you prosperous;
at least it will keep you from be-
ing miserable, nor is he much a
loser that loseth all, yet saveth his
own soul at last,

To which Center of true hap-
pinesse, God, I trust, hath, and
will graciously direct all these
black lines of affliction, which
he hath been pleased to draw on
me, and by which he hath (I
hope) drawn me nearer to him-
self. You have already tasted
of that Cup whereof I have li-
berally drank, which I look up-
on

EIKON BASILIKH.

on as Gods *Phylick*, having that in healthfulnesse which it wants in pleasure.

Above all, I would have you, as I hope you are already; well-grounded and settled in your Religion. The best profession of which, I have ever esteemed that of the Church of *England*, in which you have beene educated; yet I would have your own judgement and reason now seal to that sacred bond which education hath written, that it may be judiciously your owne Religion, and not other mens custome or tradition, which you professe.

In this I charge you to persevere, as comming nearest to Gods Word for Doctrine, and to the primitive examples for Government, with some little amendment, which I have elsewhere expressed and often offered, though in vaine. Your fixation in matters of Religion will not be more necessary for
your

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

your soules then your Kingdoms
peace, when God shall bring you
to them.

For I have observed, that the
Devill of Rebellion, doth com-
monly turne himselfe into an
Angel of Reformation; and the
old Serpent can pretend new
Lights; when some mens Con-
sciences accuse them for Sedition
and Faction, they stop its mouth
with the name and noise of
Religion, when Piety pleads for
peace and patience, they cry
out Zeal.

So that, unlesse in this point
You be well settled, you shall
never want temptations to de-
stroy you and yours, under pre-
tensions of reforming matters
of Religion, for that seems even
to worst men, as the best and
most auspicious beginning of
their worst designs.

Where, besides the Novelty
which is taking enough with the
Vulgar, every one hath an af-
fection, by seeming forward to
an

EIKON BASI AIKH.

an outward Reformation of Religion, to be thought zealous, hoping to cover those irreligious deformities. whereto they are conscious by a severity of censuring other mens opinions or actions.

Take heed of abetting any factions, or applying to any publick Discriminations in matters of Religion, contrary to what is in your Judgement, and the Church well settled, your party, all adhering, as head, to any one side gains you not so great advantages in some mens hearts (who are prone to be of their Kings Religion) as it loseth you in others, who think themselves and their profession first, despised, then persecuted by you. Take such a course as may either with calmnesse and charity quite remove the seeming differences and offences, by impartiality, or so to order affaires in point of power that you shall not need to fear or flatter any

Faction

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Faction; for if ever you stand
in need of them, or must stand
to their contraries you are undone.
The Serpent will devour the
Dove: you may never expect
less of loyalty, justice or huma-
nity; then from those who en-
gage into Religious Rebellion
Their interest is alwayes made
Gods, under the colours of pi-
ety; ambitious policies march,
not onely with greatest securi-
ty, but applause, as to the popu-
lar; you may hear from them
Jacob's voyce, but you shall
see they have Esau's hands.

Nothing seemed less confide-
table then the Presbyterian Fa-
ction in England, for many
years, so compliant they were to
oblique order: nor indeed was
their Party great, either in
Church, or State, as to mens judge-
ments: But as soon as discon-
tents drave men into sidings:
as ill humours fall to the disre-
spected part which cause infla-
mations) so did it, at first who
affected

EIKON BASILIKH.

affected any noveltie adhere to that side, as the most remarkable and specious note of difference (then) in point of Religion.

All the lesser Factions at first were officious servants to Presbytery their great Master : till time and military success discovering to each their peculiar advantages, invited them to part stakes, and leaving the joynt stock of uniform Religion, pretended each to drive for their partie, the trade of profits or preferments, to the breaking and undoing not only of the Church and State, but even of Presbytery it self, which seemed and hoped at first to have ingrossed all.

Let nothing seem little or despiceable to you, in matters which concern Religion, and the Churches peace, so as to neglect a speedie reforming and effectual suppressing Errors, and Schisms, which seem at first but as a hand bredt, by seditious Spirits, as by strong winds are soon made to
cover

EIKON BASILIKH.

cover and darken the whole Heaven.

When you have done justice to God, your own soul and his Church, in the profession and preservation both of truth and unity in Religion: The next main hinge on which your prosperity will depend, and move, is, That of civil Justice, whereto the sacred Laws of these Kingdoms, to which you are rightly heir, are the most excellent rules you can govern by: which by an admirable temperament give very much to Subjects industry, liberty, and happiness; and yet reserve enough to the Majesty and prerogative of any King, who own his people as Subjects, not as slaves. whose subjection, as it preserves their property, peace, and safety, so it will not diminish your Rights, nor their ingenuous liberties, which consists in the enjoyment of the fruits of their industry, and the benefit of those laws to which themselves have consented.

Never

EIKON BASILIKH.

Never charge your Head with such a Crown, as shall by its heaviness oppress the whole body, the weaknesse of whose parts cannot returne any thing of strength, honor, or safety to the Head, but a necessary debilitation and ruine.

Your Prerogative is best shewed, and exercised in remitting, rather than exacting the rigour of the Laws, there being nothing worse, then legall tyranny.

In these two points, the preservation of established Religion and Laws, I may (without vanity) turn the reproach of my sufferings, as to the world censure, into the honor of a kinde of Martyrdom, as to the testimony of my owne Conscience. The troubles of my Kingdome having nothing to object against me but this, That I prefer Religion, and Laws established, before those alterations they propounded.

And so indeed I doe, and ever shall, till I am convinced

EIKON BASILIKH.

by better Arguments, then what
hitherto have been chiefly used
towards me, Tumults; Armyes,
and Prisons.

I cannot yet learn that lesson,
nor I hope ever will you, That
is safe for a King to gratifie
any Faction with the perturba-
tion of the Lawes, in which is
wrapt up the publike Interest, &
the good of the community.

How God will deal with me,
as to the removall of these
pressures, and indignities, which
is justice by the very unjust
hands of some of My Subjects,
 hath been pleased to lay upon
Me, I cannot tell: nor am I
much solicitous what wrong I
suffer from men, while I remain
in my soule, what I beleieve is
right before God.

I have offered all for Refor-
mation and safety, that in rea-
son, Honour and Conscience I
can; reserving only what I can-
not consent unto, without an
irreparable injury to my owne
soule

EIKON BASILIKH.

Soule, the Church, and my people, and to you also; as the next and undoubted heir of my Kingdomes.

To which, if the divine providence, to whom no difficulties are insuperable, shall in his due time after my decease bring you, as I hope he will: My Counsell and Charge to you, is, That you seriously consider the former ruin or objected miscarriages, which might occasion my troubles that you may avoid them.

Never repose so much upon any mans single counsel, fidelity, and discretion, in managing affaires of the first magnitude, (that is, matters of Religion and Justice) as to create in your self, or others, a diffidence of your own judgement, which is likely to be alwayes more constant and impartial to the interest of your Crown and Kingdom then any

Next, beware of exasperating any Factions by the crossnesse, and

EIKON BASILIKH.

and asperity of some mens passions, humours, or private opinions, imployed by you, grounded only upon the differences in lesser matters, which are but the skirts and Suburbs of Religion, Whercin a charitable connivence and Christian toleration often dissipates their strength, whom rougher opposition fortifies: and puts the despised and oppressed party, into such Combinations, as may most enable them to get a full revenge on those they count their Persecutors, who are commonly assisted by that vulgar commiseration, which attends all, that are said to suffer under the notion of Religion.

Provided the differences amount not to an insolent opposition of Lawes, and Government, or Religion established, as to the essentials of them, such motions and minings are intolerable.

Always keep up solid piety,

EIKON BASILIKH.

and those fundamentall Truths,
(which mend both Hearts and
lives of men) with impartiall
favour and Iustice.

Take heed that outward cir-
cumstances and formalities of
Religion devour not all, or the
best encouragements of learning
industry, and piety; but with
an equall eye and impar-
tiall hand, distribute favours
and rewards to all men, as you
finde them for their reall good-
nesse both in abilityes and fide-
lities worthy and capable of
them.

This will be sure to gain you
the hearts of the best, and the
most too: who though they be
not good themselves, yet are
glad to see the severer wayes of
virtue at any time sweetned by
temporall rewards.

I have, You see, conflicted with
different and opposite factions,
(for so I must needs call and
count all those, that act not in
any conformity to the Lawes

cit.

EIKON BASILIKH.

Established, in Church & state)
 so sooner have they by force
 subdued what they counted
 their Common Enemy, (that
 all those that have adhered
 to the Lawes, and to mee) and
 are secured from that fear, but
 they are divided to so high a
 degree, as sets them more at de-
 stance against each other, than
 against their first Antago-
 nists.

Time will discipate all facti-
 ons, when once the rough horns
 of private mens covetous and
 ambitious designs, shall disco-
 ver themselves, which were at
 first wrapt up and hidden un-
 der the soft and smooth preten-
 sions of Religion, Reformation
 and Liberty: As the Wolfe is
 not lesse cruell, so he will be
 more justly hated, when he
 shall appear no better than a
 Wolfe under Sheeps cloathing.
 But as for the seduced Train
 of the Vulger, who in their
 simplicity follow those disgui-

EIKON BASILIKH.

ses, My charge & counsell to you, is, That as you need no palliations for any designes, (as other men) so that you study really to exceed (in true and constant demonstrations of goodnesse, piety, & vertue, towards the people) even all those men, that make the greatest noise & ostentations of Religion; so you shall neither feare any detection, (as they do, who have but the face and mask of (goodnesse) nor shall you frustrate the just expectations of your people; who cannot in reason promise themselves so much good from any Subjects novelities, as from the vertuous constancy of their King.

When these mountaines of congealed factions shall by the Sunshine of Gods mercy, and the splendor of your virtues be thawed and dissipated; and the abused Vulgar shall have learned, that none are greater Oppressours of their Estates, Liberties, and Consciences, than those
men

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

men, that entitle themselves; The Patrons, and vindicators of them, only to usurp power over them: Let then no passion betray you, to any study of revenge upon those, whose owne sinne and folly will sufficiently punish them in due time.

But as soone as the forked arrow of factious emulations is drawn out, use all princely arts, and clemency to heale the wounds; that the smart of the cure may not equall the anguish of the hurt.

I have offered Acts of Indempnity, and Oblivion, to so great a latitude, as may include all, that can but suspect themselves to be any way obnoxious to the Laws; and which might serve to exclude all future jealousies and insecurities.

I would have you alwayes propense to the same way, when ever it shall be desired and accepted, let it be granted, not only as an Act of State-policy and ne-

EIKON BASILIKH.

cessity, but of Christian charity and choise.

It is all I have now left me, a power to forgive those that have deprived me of all; and I thank God, I have a heart to do it, and joy as much in this grace which God hath given me, as in all my former enjoyments; for this is a greater argument of Gods love to me, then any prosperity can be.

Be confident (as I am) that the most of all sides, who have done amisse, have done so not out of malice, but mis-information, or misapprehension of things.

No ie will be more loyall, & faithfull to Me and you, than those Subjects, who; sensible of their errours, and our injuries, will feel in their own Souls most vehement motives to repentance, & earnest desires to make some reparations for their former defects.

As your quality sets you beyond

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

yond any Duell with any Subject, so the Noblenesse of your mind must raise you above the meditating any revenge, or executing your anger upon the many. The more conscious you shall be to your owne merits, upon your people the more prone you will be to expect all love and loyalty from them, and to inflict no punishment upon them for former miscarriages. You will have more inward complacency in pardoning one, than in punishing a thousand.

This I write to you, not despairing of Gods mercy, and my Subjects affections towards you both which I hope you will study to deserve, yet we cannot merit of God, but by his own mercy.

If God shall see fit to restore me, and you after me, to those enjoyments, which the Laws have assigned to V S, and no S V B I E C T S without

ΕΙΚΟΝ ΒΑΣΙΛΙΚΗ.

an high degree of guilt and sin can devert us of, then may I have better opportunity, when I shall be so happy to see you in peace, to let you more fully understand the things that belong to Gods glory, your own honour and the Kingdoms peace.

But if you never see my face againe, and God will have me buried in such a barbarous Imprisonment & obscurity, (which the perfecting some mens designs require) wherein few hearts that love me are permitted to exchange a word, or a look with Me, I do require and entreat you as your Father, and your King, that you never suffer your heart to receive the least check against or disaffection from the true Religion established in the Church of *England*.

I tell you I have tried it, and after much search, and many disputes, have concluded it to be the best in the world, not only in the Community, as a Christian, but

EIKON BASILIKH.

but also in the speciall notion,
as Reformed, keeping the middle
way between the pomp of super-
stitious Tyranny, and the mean-
nesse of fantastique Anarchy.

Not but that (the draught be-
ing excellent as to the maine;
both for Doctrine and Govern-
ment, in the church of *England*)
some lines, as in very good fi-
gures, may happily need some
sweetning, or polishing, which
might here have easily been don
by a safe and gentle hand: if
some mens precipitancy had not
violently demanded such rude
alterations, as would have quite
destroyed all the beauty and pro-
portions of the whole.

The scandall of the late trou-
bles, which some may object, &
urge to you against the Prote-
stant Religion established in
England, is easily answered to
them, or your owne thoughts in
this; That scarce any one who
hath been a Beginner, or an
active Prosecutor of this late
War

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

war against the Church, the Laws & me, either was, or is a true Lover, Embracer, or Practiser of the Protestant Religion, established in England : which neither gives such rule, nor ever before set such examples.

'Tis true, some hertofore had the boldnesse to present threatening Petitions to their Princes and Parliament, which others of the same factions (but of worse Spirits) have now put in execution but let not counterfeit and disorderly Zeale abate your value and esteeme of true piety, both of them are to be known by their fruits, the sweetness of the Wine and Figtree is not to be despised, though the Brambles and Thornes should pretend to bear Figs and Grapes. thereby to rule over the Trees.

Nor would I have you to entertaine any averfaction, or dislike of Parliaments, which in their right constitution with Free-

EIKON BASILIKH.

Freedom, and honour, will never injure or diminish your greatnesse but will rather be as interchangings of love, Loyalty, and confidence, betweene a Prince and his People.

Nor would the events of this black Parliament have been other than such (however much byassed by Factions in the Elections) if it had been preserved from the insolencies of popular dictates, & tumultuary impressions, The sad effects of which will no doubt, make all Parliaments after this, more cautious to preserve that freedom, and Honour, which belongs to such Assemblies, (when once they have fully shaken off this yoke of Vulgr encroachment) since the publique interest consists in the mutuall and common good both of Prince and People.

Nothing can be more happy for all, than in fair, grave, and honourable wayes to contribute their Counsells in Common, enacting

EIKON BASILIKH.

enacting all things by publique consent ; without Tyranny or Tumult. We must not starve our selves , because some men have surfeited of wholesome food.

And if neither I, nor you , be ever restored to our Rights, but God in his severest justice , will punish My Subjects with continuance in their sin , and suffer them to be deluded with the prosperity of their wickedness ; I hope God will give Me and You that grace , which will teach and enable Vs, to want, as well as to wear a crown, which is not worth taking up, or enjoying upon sordid, dishonourable, and irreligious terms.

Keep you to true principles of piety, vertue, and honour : You shall never want a Kingdom.

A Principle point of your honour will consist in your deferring all respect, love, and protection to your Mother, My Wife; who hath many wayes deserved well of Me, And chiefly in this,
that

EIKON BASILIKH.

that [having beene a means to
blessed me with so many hopeful
Children; (all which, with their
Mother; I recommend to your
love and care) shee hath beene
content with incomparable mag-
nanimity and patience to suffer
both for, and with me, and you

My prayer to God almighty
is, (what ever becomes of Me,
who am, I thank God , wrapt up
and fortified in my owne inno-
cency, and his Grace) that hee
would be pleased to make you an
Anchor; or Harbour rather , to
these tossed and weather-beaten
Kingdomes; a Repairer by your
wisdoms, justice, piety , and va-
lour, of what the folly and wick-
ednesse of some men have so far
ruined, as to leave nothing intire
in Church or State to the
Crown, the Nobility, the Clergy,
or the Commons ; either as to
Laws, Liberties, Estates, Order,
Honour, Conscience or lives.
When they have destroyed Me,
(for I knew not how far God
may

EIKON BASILIKH.

may permit the malice and cruelty of my Enemies to proceed, and such apprehensions some mens words and actions have already given me) as I doubt not but my bloud will cry aloud for vengeance to Heaven; so I beseech God not to poure out his wrath upon the generality of the people, who have either deserted me, or engaged against me, through the Artifice and hypocrisie of their Leaders, whose inward horror will be their first Tormentor, nor will they escape exemplary judgments.

For those that loved me, I pray God, they may have no misse of Me, when I am gone; so much I wish and hope, that all good Subjects may be satisfied with the blessings of your presence and virtues.

For those that repent of any defects in their duty toward me; as I freely forgive them in the word of a Christian KING,
so

EIKΩN ΒΑΣΙΛΙΚΗ,

so I beleive you will finde them truly Zealous, to repay with interest that loyalty and love to you, which was due to me.

In summe what good I intended, do you perform, when God shall give you power, much good I have offered, more I purposed to Church and State, if times had bin capable of it.

The deception will soone vanish, and the Vizards will fall off apace, This maske of Religion on the face of Rebellion, (for so it now plainly appeares, since my Restraint and cruell usage, that they sought not for me, as was pretended) will not long serve to hide some mens deformities.

Happy times I hope, attend you, wherein your Subjects (by their miseryes) will have learned That Religion to their God, & Loyalty to their King, cannot be parted without both their sin and their infelicity.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

I pray God bleſſe you, and eſtabliſh your Kingdomes in righteouſneſſe, your Soul in true Religion, and your honour in the love of God and your people.

And if God will have diſloyalty perfected by my deſtruction; let my memory ever, with my name, live in you: as of your Father, that loves you, and once a King of three flourishing Kingdomes; whom God thought fit to honour, not only with the Scepter and government of them, but alſo with the ſuffering many indignities, and an untimely death for them, while I ſtudied to preſerve the rights of the Church, the power of the Lawes, the honour of my Crowne, the privilege of Parliaments, the Liberties of my People, and my own Conſcience, which, I thank God, is dearer to me than a thouſand Kingdomes.

I know God can, I hope he yet will reſtore me to my Rights. I cannot deſpaire either of his
mercy

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

mercy, or of my peoples love and pity.

As worst, I trust I shall but go before you to a better Kingdom, which God hath prepared for me, and me for it, through my Saviour Jesus Christ, to whose mercies I commend you and all mine.

Farewell, till We meet if not on Earth, yet in Heaven.

28. Meditations upon death after the Votes of Non-addresses, & his Majesties closer Imprisonment in Carisbrooke-castle.

AS I have leisure enough, so I have cause more then enough, to mediate upon, and prepare for my Death: for I know, there are but few steps between the Prisons and Graves of Princes.

It

EIKON BASILIKH.

It is Gods indulgence which gives me the space, but Mans cruelty that gives me the sad occasion for these thoughts.

For, besides the common burthen of mortality, which lyrs upon me, as a Man, I now beare the heavy load of other mens ambitions, fears, jealousies, and cruel passions, whose envy or enmity against Me, makes their own lives seem deadly to them, while I enjoy any part of mine.

I thank God, my prosperity made me not wholly a stranger to the contemplations of mortality.

Those are never unreasonable, since this is alwayes uncertain: Death being an eclipse which oft happeneth as well in clear as cloudy dayes.

But my now long and sharpe adversity hath so reconciled in Me those naturall Antipathies between Life and Death, which are in all men, that I thank God
the

EIKON BASILIKH.

the common terrors of it are dispelled ; and the speciall horreur of it, as to My particular much allayed : for although my death at presant may justly be represented to me with all those terrible aggravations, with the policy of cruell and implacable enemies can put upon it, (affairs being drawn to the very dregs of malice) yet I blesse God, I can look upon all those stings, as unpoysonous, though sharp; since My Redeemer hath either pulled them out, or given Me the antidote of his Death against them, which as to the immaturity, injustice, shame, scorn and cruelty of it exceeded, whatever I can fear.

Indeede I never did finde so much, the life of Religion, the feast of a good Conscience, and the brazen wall of a judicious integrity & constancy, as since I came to these closer conflicts with the thoughts of Death.

I am not so old, as to be weary

EIKON ΒΑΣΙΛΙΚΗ.

ry of life, nor [I hope] so bad as to be either affraid to dye, or ashamed to live; true, I am so afflicted, as might make me sometime even desire to die; if I did not consider, That it is the greatest glory of Christians life to *dye daily*, in conquering by a lively faith, and patient hopes of a better life, those partiall and quotidian deaths, which kills us (as it were) by piecemeales, and make us overlive our own fates; while We are deprived of health, honour, liberty, power, credit, safety, or estate and those other comforts of dearest relations, which are as the life of our lives.

Though, as a King, I think my selfe to live in nothing temporall so much, as in the love and good will of My People, for which, as have suffered many deaths, so hope I am not in that point as yet wholly dead; notwithstanding, My Enemies have used all the poison of falsity and violence

EIKON ΒΑΣΙΛΙΚΗ.

lence of hostility to destroy, first the love and Loyalty which is in my Subjects, and then all that content of life in me, which from these I chiefly enjoyed.

Indeed, they have left me but little of life, and only the husk and shell (as it were) which their farther malice and cruelty can take from me; having bereaved me of all those worldly comforts, for which life it self seems desirable to men.

But, O my Soule! think not that life too long, or tedious; wherein God gives thee any opportunities, if not to doe, yet to suffer with such Christian patience and magnanimity in a good Cause, as are the greatest honour of our lives, and the best improvement of our deaths.

I know that in point of true Christian valour, it argues pusillanimity to desire to die out of wearinesse of life, and a want of that heroick greatnesse of Spirit which becomes A Christi-

ΕΙΩΚΝ ΒΑΣΙΛΙΚΗ.

istian in the patient and generous sustaining those afflictions, which as shadows necessarily attend us, while we are in this body, & which are increased or enlarged as the Sunne of our prosperity moves higher, or lower: whose total absence is best recompensed with the dew of Heaven.

The assaults of affliction may be terrible, like *Sampsons* Lyon but they yeild much sweetnesse to those that dare encounter and overcome them, who know how to overlive the witherings of their Gourds without discontent or peevishnesse, while they may yet converse with God.

That I must dye as a Man, is certain; that I may die a King, by the hands of my owne Subjects, a violent, sodaine, barbarous death; in the strength of my yeares, in the middst of my Kingdoms; my Freinds and loving Subjects being helpless

Section

EIKON BASILIKH.

Spectators; my Enemies insolent Revilers & triumphers over me, living, dying, and dead, 'tis so probable in humane reason, that God hath taught me not to hope otherwise, as to mans cruelty: however, I despaire not of Gods infinite mercy.

I know my life is the object of the Devills and wicked mens malice, but yet under Gods sole custody & disposal: whom I do not think to flatter for longer life by seeming prepared to die; but I humbly desire to depend upon him & to submit to his will both in life and death, in what order soever he is pleased to lay them out to me.

I confesse it is not easie for me to contend with those many horrors of death, wherewith God suffers me to be tempted; which are equally horrid, either in the suddennesse of a barbarous Assassination; or in those greater formalities, whereby my enemies (being more solemn-

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ly cruell] will, it may be, seek to adde [as those did who Crucified Christ] the mockery of Iustice, to the cruelty of malice : That I may be destroyed, as with greater pomp and artifice, so with lesse pity, it will be but a necessary policy to make my death appeare as an act of Iustice, done by Subjects upon their Sovereigne, who know that no Law of God or Man invests them with any power of Iudicature without me, much lesse against me : and who, being sworn, and bound by all that is sacred before God and man, to endeavour my preservation must pretend Iustice to cover their perjury. It is, indeed, a sad fate for any man to have his Enemies to be Accusers, Parties, and Iudges ; but most desperate, when this is acted by the insolence of Subjects against their Sovereigne ; wherein those, who have had the chiefest hand, and are most guilty of contri-
ving

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ving the publike Troubles, must
by shedding my blood seeme to
wash their own hands of that in-
nocent blood whereof they are
now most evidently guilty be-
fore God and Man, and I be-
lieve in their owne Consciences
too, while they carried on un-
reasonable Demands; First by
Tumults, after by Armies. No-
thing makes meane spirits more
towardly cruell in managing
their usurped power against their
lawfull Superiours than this, the
Guilt of their unjust usurpation:
notwithstanding those specious
and popular pretentions of ju-
stice against Delinquents ap-
plied only to disguise at first
the monstrosnesse of their de-
signes, who despaired, indeed, of
possessing the power and profits
of the Vineyard, till the helpe
whose right it is, be cast out and
haine.

With them my greatest fault
must be, that I would not either

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destroy My self with the Church
and State by my Word, or not
suffer them to do it unresisted
by the Sword; whose covetous
ambition no Concessions of
mine could ever yet either satis-
fie, or abate.

Nor is it likely they will ever
think, that Kingdome of bram-
bles which some men seek to erect
(at once, weak, sharp, and fruit-
lesse, either to God or man) is
like to thrive till watered with
the Royall bloud of those, whose
right the Kingdome is.

Well, Gods will be done, I
doubt not but my Innocency
will find him both my prote-
ctor, and my Advocate who is
my only Iudge, whom I own as
King of Kings, not only for the
eminency of his power and Ma-
jesty above them; but also for
that singular care and protecti-
on, which he hath over them: who
knows them to be exposed to as
many dangers [being the grea-
test Patrons of Law, Justice, Or-
d.

EIKON BASILIKH,

der, and Religion on earth] as
there be either **Men or Devils;**
which love confusion.

Nor will he suffer those men
long to prosper in their *Babell*.
who build it with the bones and
cement it with the blood of
their Kings.

I am confident they will find
Avengers of my death amongst
themselves: the injuries I have
sustained from them shall be
first punished by them, who a-
greed in nothing so much as in
opposing me.

Their impatience to bear the
loud cry of my blood shall make
them think no way better to ex-
piate it, then by shedding theirs,
who with them, most thirsted
after mine.

The sad confusions follow-
ing my destruction, are already
prefaged and confirmed to
me by those I have lived to see
since my troubles; in which,
God alone who only could, hath
many wayes pleaded my causes

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not suffering them to go unpunished whose confederacy in sin was their only security; who have cause to fear that God will both further divide, and by mutuall vengeance, afterward destroy them.

My greatest conquest of death is from the power and love of Christ, who hath swallow'd up Death in the Victory of his resurrection, and the glory of his Ascension.

My next comfort is, that he gives me not only the honour to imitate his example in suffering for righteousness, sake (though obscur'd by the foulest charges of Tyranny and Injustice) but also that charity, which is the noblest revenge upon, and victory over my Destroyers; By which I thank God, I can both forgive them, and pray for them, that God would not impute my blood to them further then to convince them, what need they have of Christs blood to wash their
their

EIKON BASILIKH.

their soules from the guilt of
shedding mine.

At present, the will of My E.
nemies seems to be their only
rule, their power the measure,
and their successe the Exactor,
of what they please to call Ju.
stice, while they flatter them.
sels with the fancy of their own
safety by my danger, and the
security of their lives designs
by my death; forgetting, that as
the greatest temptations to sin
are wrapped up in seeming
prosperities, so the severest ven.
geances of God are then most
accomplished, when men are
suffered to compleat their wick.
ed purposes.

I blesse God, I pray not so
much, that this bitter cup of a
violent death may passe from
me, as that of his wrath may pass
from all those, whose hands by
deserting me, are sprinkled, or
by acting and consenting to my
death, are embued with my
bloud.

The

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

The will of God hath confined, and concluded mine; I shall have the pleasure of dying, without any pleasure of desired vengeance.

This I think becomes a Christian toward his Enemies, and a King toward his Subjects.

They cannot deprive me of more then I am content to lose, when God sees fit by their hands to take it from me; whose mercy I beleive, will more then infinitely recompence what ever by mans injustice, he is pleased to deprive me of.

The glory attending my death will farre surpasse all I could enjoy, or conceive in life.

I shall not want the heavy and envied Crownes of this world, when my God hath mercifully Crowned and consummated his graces with Glory, & exchanged the shadows of My earthly Kingdoms among men, for the substance of that heavenly

ly

EIKON BASILIKH:

ly Kingdom with himselfe.

For the censures of the world;
I know the sharp and necessary
tyranny of my Destroyers will
sufficiently confute the calum-
nies of tyranny against me; I
am perswaded I am happy in the
judicious love of the ablest and
best of my Subjects, who doe
not only pitty and pray for me,
but would be content even to
dy with me, or for me.

These know how to excuse
my failings; as a man, and yet
to retain and pay their duty to
me as their King; there being no
religions necessity binding any
subjects by pretending to punish
infinitely to exceed, the faults &
errours of their Princes, especi-
ally there, where more then suf-
ficient satisfaction hath beene
made to the publique, the en-
joyment of which, private ambi-
tions have hitherto frustrated.

Others, I believe, of softer
tempers, and lesse advantaged

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by my ruine, doe already feele sharp convictions, and some remorse in their consciences, where they cannot but see the proportions of their evill dealings against me in the measure of Gods retaliations upon them who cannot hope long to enjoy their own thumbs and toes, having under pretence of paring others nails bin so cruell as to cut off their chiefest strength.

The punishment of the more insolent and obstinate may be like that of Korah and his complices (at once mutining against both Prince and Preist) in such a method of divine Justice, as is not ordinary; the earth of the lowest and meanest people opening upon them, & swallowing them up in a just disdain of their illgotten and worse used Authority, upon whose support and strength they chiefly depended for their building and establishing their designes against me; the Church and State.

My

EIKON BASILIKH

My chiefest comfort in death consists in my peace, which I trust is made with God; before whose exact Tribunall I shall not feare to appeare, as to the Cause so long disputed by the sword, betwene mee and my causlesse enemies, where I doubt not but his righteous judgment will confute their fallacy, who from worldly successe (rather like Sophisters, than sound christians) draw those popular conclusions for Gods approbation of their actions, whose wise providence (we know) oft permits many events which his revealed word (the only clear, safe and fixed rule of good actions and good consciences) in no sort approves.

I am confident the Iustice of my Cause, and clearnesse of my Conscience before God and toward my people, wil carry me, as much above them in Gods decision, as their successes have lifted them above mee in the
Vulgar

EIKON BASILIKH.

Vulgar opinion, who consider not, that many times those undertakings of men are lifted up to Heaven in the prosperity and applause of the world whose rise is from hell, as to the injuriousness and oppression of the design. The prosperous winds which oft fill the sayles of Pyrates, doth not justify their piracy and rapine.

I look upon it with infinite more content and quiet of Soul to have been worsted in my enforced contestation for, and vindication of the Laws of the land the Freedome and Honour of Parliaments, the rights of my Crowne, the just liberty of My Subjects, and the true Christian Religion in its Doctrine, Government, and due encouragements, then if I had, with the greatest advantages of success, overborne them all, as some men have now evidently done, whatever designs they at first pretended.

The

EIKON BASILEIKH.

The prayers and patience of my Friends and loving Subjects will contribute much to the sweetning of this bitter cup; which I doubt not but I shall more cheerfully take, and drink as from Gods hand (if it must be so) than they can give it me, whose hands are unjustly and barbarously lifted up against me.

And as to the last event, I may seem to owe more to my Enemies than my Friends; while those will put a period to the sinnes and sorrowes attending this miserable life, wherewith these desige, I might still contend.

I shall be more then Conquerour through Christ, enabling me: for whom I have hitherto suffered; as he is the Author of Truth, Order, and Peace; for all which I have been forced to contend against Error, Faction, & confusion.

If I must suffer a violent death
with

EIKON BASILIKH.

with my Saviour, it is but mortality crowned with martyrdom; where the debt of death which I owe for sinne to nature shall be raised as a gift of faith and patience offered to God.

Which I humbly beseech him mercifully to accept; & although Death be the wages of my owne sinne, as from God, and the effect of other sinnes, as men, both against God and me; yet as I hope my owne sinnes are so remitted, that they shall be no ingredients to imbitter the cup of my death, so I desire God to pardon their sins, who are most guilty of my destruction.

The Trophies of my charity will be more glorious and durable over them, than their ill managed victories over me.

Though their sin be prosperous yet they had need to be penitent, that they may be pardoned; Both which, I pray God they may obtaine, that my temporall death unjustly inflicted by

. ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

by th m, may not be revenged by Gods just inflicting eternall death upon them; for I looke upon the temporall destruction of the greatest King, as far lesse deprecable, than the eternall damnation of the meanest Subject.

Nor do I wish other, than the safe bringing of the ship to shore, when they have cast me overboard, though it be very strange, that Marriners can find no other means to appease the storme, themselves have raised, but by drowning their Pilot.

I thank God, my Enemies cruelty cannot prevent my preparation, whose malice in this I shall defeat, that they shall not have the satisfaction to have destroyed my Soule with my Body, of whose salvation, while some of them have themselves seemed, and taught others to despaire, they have only discover'd this, that they do not much desire it.

Whose

EIKON BASILIKH.

Whose uncharitable and cruell Restraints, deny ing me even the assistance of any of my Chaplains, hath rather enlarged, than any way obstructed my access to the Throne of Heaven.

where thou dwellest, O King of Kings; who fillest Heaven and Earth, who art the fountaine of eternall life, in whom is no shadow of death.

Thou O God, art both the just Afflicter of death upon us, and the mercifull Saviour of us in it, and from it.

Yea, it is better for us to be dead to our selves, and live in thee; than by living in our selves to be deprived of thee.

O make the many bitter aggravations of my death as a Man, and a King, the opportunities and advantages of thy speciall graces and comforts in My soul, as a Christian.

If thou Lord wilt be with Me, I shall neither feare nor feel any evill through I walk through the valey

EIKON BASILIKH.

valley of the shadow of death.

To contend with death is the work of a weak and mortall man; to overcome it, is the grace of thee alone, who art the Almighty and immortall God.

O My Saviour, who knowest what it is to die with Me, as a Man; make me to know what it is to passe through death to life with thee My God.

Though I die, yet I know, that thou my Redemer livest for ever: though thou slayest Me, yet thou hast encouraged me to trust in thee for eternall life.

O withdraw not thy favour from me, which is better than life.

O be not farre from me, for I know not how neer a violent and cruell death is to me.

As thy Omnisience, O God, discovers, so thy Omnipotence can defeat the designs of those who have, or shall conspire my destruction.

O shew me thy goodnesse, of thy
will

EIKON BASILIKH.

will, through the wickednesse of theirs.

Thou givest me leave as a man to pray, that this cup may passe from me; but thou hast taught Me as a Christian by the example of Christ to adde, not my will, but thine be done.

Yee Lord, let our wills be one, by wholly resolving mine into thine; let not the desire of life in me be so great, as that of doing or suffering thy will in either life or death.

As I believe thou hast forgiven all the errors of my life, so I hope thou wilt save me from the terrors of my death.

Make me content to leave the worlds nothing, that I may come really to enjoy all in thee, who hast made Christ unto me in life, gaine; and in death, advantage.

Though my destroyers forget their duty to thee and me, yet do not thou, O Lord, forget to be mercifull to them.

For, what profit is there in
my

EIKON BASILIKH.

my bloud, or in their gaining
my Kingdomes, if they lose their
owne Soules?

Such as have not only resisted
my just power; but wholly usur-
ped and turned it against my
selfe, though they may deserve,
yet let them not receive to them-
selves damnation.

Thou madest thy Son a Savi-
our to many that crucified Him
while at once he suffered violent-
ly by them, and yet willingly for
them. O let the voice of his blood
beard for My Murtherers, lou-
der then the cry of mine against
them.

Prepare them for thy mercie
by due convictions of their sin;
& let them not at once deceive
and damne their owne Soules by
fallacious pretensions of Justice
in destroying me, while the con-
science of their unjust usurpa-
tion of power against me chief-
ly tempts them to use all extre-
mities against me.

O Lord, thou knowest I have
found

EIQKN BAZIAIKH.

found their mercies to me as
very cruell, who pretending to
preserve me, have meditated
nothing but my ruine.

O deale not with them as
blood-thirsty and deceitful men,
but overcome their cruelty with
thy compassion and my Char-
ity.

And when thou makest inqui-
sition for My blood, O syrin-
gle their polluted, yet penitent
Soules with the blood of thy son
that thy destroying Angell may
passe over them.

Though they thinke my King-
doms on earth too little to enter-
tain at once both them and me,
yet let the capacious Kingdome
of thy infinite mercie at last re-
ceive both me and my enemies,

When being reconciled to
thee in the blood of the same
Redeemer, we shall live farre
above these ambitious desires,
which beget such mortall enmi-
ties.

When their hands shall be hea-
vies

EIKON , ΒΑΣΙΛΙΚΗ.

viest, and crullest upon me, O
let me fall into the arms of thy
tender and eternall mercies.

That what is cut off of my life
in this miserable moment. may be
repaied in thy ever blessed eterni
ty. Lord, let thy Servant depart
in peace, for my eies have seepe
thy salvation.

Vota dabunt, quæ bella
negârunt.

F I N I S.
